

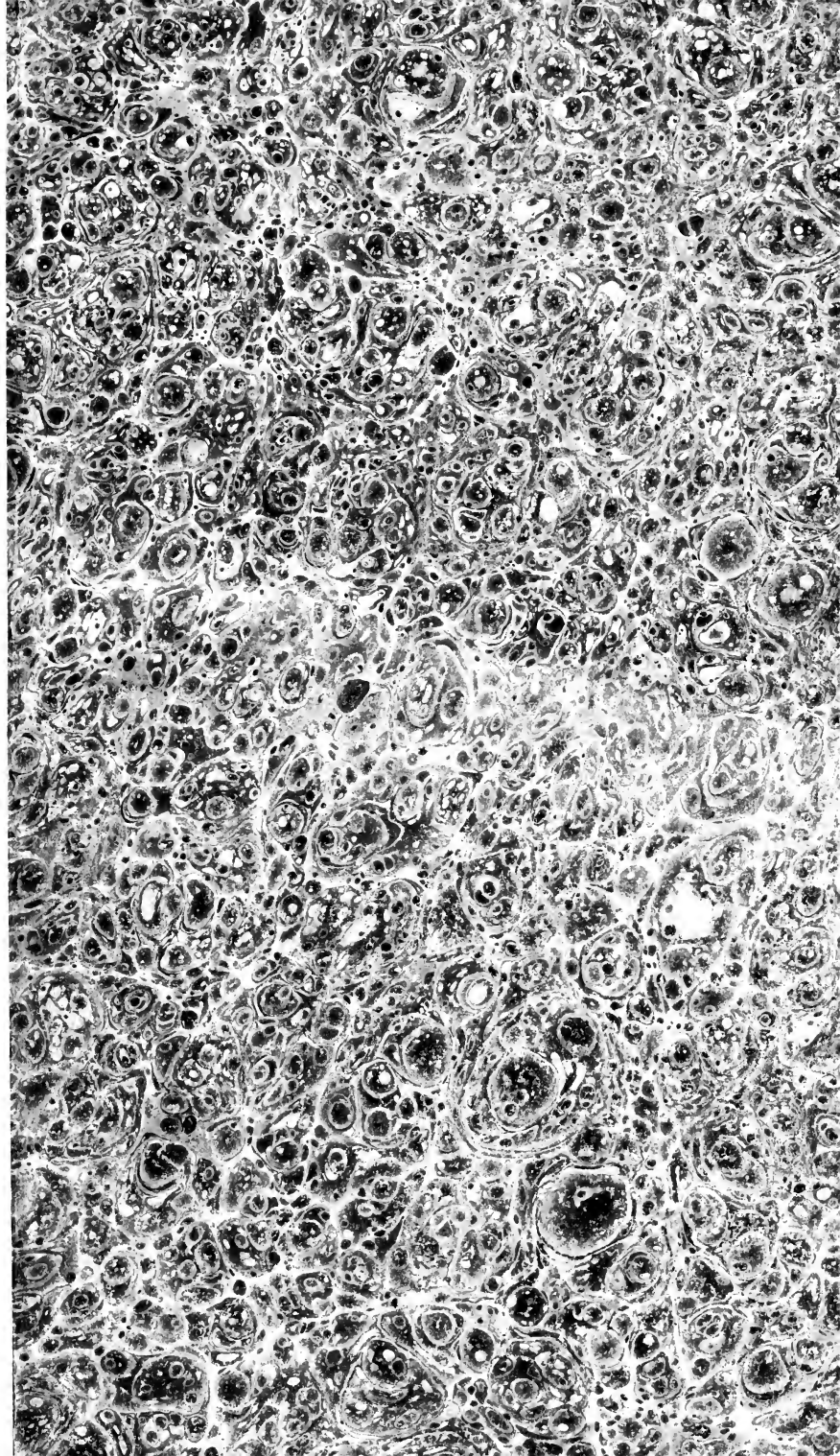


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A GRAMMAR  
OF  
THE HEBREW LANGUAGE.

*Heimann*  
BY HYMAN HURWITZ,

PROFESSOR OF HEBREW IN THE UNIVERSITY OF LONDON, AUTHOR  
OF VINDICIÆ HEBRAICÆ, HEBREW TALES, ETC.

Second Edition.—Revised and Enlarged.



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**ELEMENTS**  
**OF**  
**THE HEBREW LANGUAGE.**

*By the same Author,*

THE ETYMOLOGY AND SYNTAX,

(IN CONTINUATION OF THE ELEMENTS)

OF THE HEBREW LANGUAGE.

8vo. 12s. cloth.

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## PREFACE.

I DEEM it unnecessary to offer an apology for this little work. If it prove useful, I shall have earned the reader's thanks; and if worthless, an apology will be but an additional waste of his time. I proceed at once, therefore, to specify its object, and the persons for whom it is designed.

It is intended for students desirous of acquiring the Hebrew Language, and as yet unacquainted with the rudiments; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the Etymology and Syntax, and to enter with advantage on the study of larger and more recondite works.

Many, indeed, are the works that have already been published on this subject; but whether their learned authors had forgotten the obstacles which

they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those aids of which he stands most in need at the commencement of his career. Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them; and whose attention is thus frequently diverted from the main object of pursuit.

What would be thought of an anatomical professor who should attempt to explain all the intricacies of the vascular system before auditors to whom even the structure of the skeleton is as yet unknown? such, however, is the method generally adopted in communicating a knowledge of the Hebrew Language. The attempt also to explain every thing on theoretical principles, even to the denial of any anomaly—just as if the Hebrew, granting even its immediate Divine origin, had not been for ages the common medium of intercourse between

a multitude of frail human beings, whose imaginations neither will, nor can be confined within the narrow limits of theoretical rules—has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.

I have endeavoured to avoid these defects, by introducing nothing in the following sheets but what experience has taught me it is necessary for the beginner to know : while, on the other hand, I have been no less anxious to omit nothing that is really useful.

As the Orthography, owing to the strangeness of the Hebrew characters, and the peculiar system of the vowel-points, is by far the most perplexing and the least inviting part of the language, I have endeavoured to lessen the difficulties, by familiarising the learner with the system, in the introductory sections, by plain and progressive rules, accompanied with numerous examples, the pronunciation of which is given in English characters ; and by the introduction of short vocabularies, which, while they further exemplify the rules, serve at the same time to make the student acquainted with the

signification of numerous words. And here I cannot too strongly recommend to the young beginner, to learn to write the Hebrew characters (directions for which he will find in page 12—13) before he proceeds to combine them with the vowel-points; then to continue the practice with both, till they are as familiar to him as the English letters.

Those who learn the language without the aid of a living instructor, will find the *Analysis* of the first four verses of *Genesis* (page 48—54) particularly useful, as it will remove the hesitation which the self-instructed ever feel respecting correct pronunciation.

This little work further contains Progressive Reading Lessons, selected from Scripture, accompanied by a literal translation; not, indeed, as if I wished it to be understood that a critical knowledge of any language, and especially of such a one as the Hebrew, can be obtained by mere literal translations, unaided by grammatical learning, but, because I am persuaded that they are, when analytically conducted, the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of a language.



With this view, the letters expressing the modification of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words; so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language.

As the most correct editions of the Hebrew Bibles are printed with the accents, so that the student cannot open a page without their being presented to his view—the accents being likewise intimately connected with the vowel-points, without which, no critical knowledge of the Hebrew can be obtained—it has been thought most advisable to explain them, and to describe their use.

Lastly, a few pages have been added, containing familiar phrases in which the verb TO BE, and the PRONOUNS, are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments which express the modifications of words are taken; and consequently they cannot be too early acquired. Thus prepared, the

student will be able to pursue the Etymology and Syntax with ease and satisfaction; and ultimately to reap those advantages from the Sacred Records, which their interpretation, founded on philological and grammatical rules, is sure to yield.



# ELEMENTS OF THE HEBREW LANGUAGE.

---

## CHAPTER I.

### § 1.—INTRODUCTORY OBSERVATIONS.

#### *Mode of Reading and Writing.*

1. IN our mode of writing we proceed from the left hand to the right; but the Hebrews, in common with several other Oriental nations, proceed in a contrary direction.

The consequence of this arrangement is, that their words and lines begin where ours end, and their books commence where ours terminate, and *vice versa*.

Thus, instead of writing a, b, c, d, &c., they write their own characters— $\left\{ \begin{array}{cccc} \overset{4}{\text{d}}, & \overset{3}{\text{g}}, & \overset{2}{\text{b}}, & \overset{1}{\text{a}}, & \text{\&c.} \\ \text{ד} & \text{ג} & \text{ב} & \text{א} & \end{array} \right.$

Thus also, instead of writing the word *Abraham* in this manner, they would write it in their own characters= $\overset{5}{\text{m}} \overset{4}{\text{h}} \overset{3}{\text{r}} \overset{2}{\text{b}} \overset{1}{\text{a}}$  (omitting the vowels); and read it  $\overset{3}{\text{mah}} \overset{2}{\text{-ar}} \overset{1}{\text{ba}}$ ,=Abraham.

*Letters*  
**אותיות** *Nature of the Alphabet.*

2. Their Alphabet, which is given at large in page 10, consists of consonants only, because in ancient times they wrote their words without vowels, these being supplied by the reader.

Every Hebrew knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every Englishman knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, &c. and that *knt* is pronounced *knight*. The words “*long live the king*” would, in their manner of writing, be *lng lv th kng*; or rather in the reverse order—

קנג	ת	לב	לנג
gnk	ht	vl	gnl
4	3	2	1

*Mode of Indicating the Vowels.* **תנועות** *vowels*

3. This mode of writing and reading continued as long as the language was vernacular; but when it ceased to be so, and could only be attained, like every other dead language, through a written medium, the necessity of having visible marks for the vowel sounds was strongly felt: but, as all their ancient records were written without vowels, and their alphabet was already fixed\*, they could not extend it by the addition of new letters, without disarranging the whole system, and remodelling their written documents; and these they held in too great veneration to attempt the slightest change in them.

---

\* See the alphabetical Psalms xxv. xxxiv. cxix.

Instead, therefore, of inventing letters to represent the vowel-sounds, they contented themselves with indicating them by points and small strokes placed above, below, or in the middle of the consonants.

Thus they represent the sound of נְקִידוֹת *points*.  
*o* in *no*, by a dot above the consonant, n̄, s̄, ḡ, l̄, = nō, so, go, lo,  
*e* in *me*, by a dot under the consonant, ḅ, ḥ, ṃ, sḥ, = be, he, me, she,  
*a* in *may*, by 2 dots under the consonant, ḅ̣, ḍ̣, g̣̣, ṃ̣, = bay, day, gay, may,  
*e* in *bed*, by 3 dots under the consonant, ḅ̣̣, ḍ̣̣, ṃ̣̣, = bed, fed, met.  
 In a similar manner they represent the rest of the vowels. (See page 15).

שְׁוָא *Sheva or Sh'va.* נֶעַ and Sh'va נַח

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'va*, under the unvowelled consonant, as ḅlow, ḅread, ạsleep, ạdmire, ḅold, ạbrupt.

דָּגֶשׁ *Dagesh.*

פְּגִדָּפֶת

5. As the Hebrew letters corresponding with our *b, g, d, c, p*, and *th*, were in ancient times pronounced either aspirated or unaspirated, according to the place they occupied in a word, a small stroke (-), denominated *Raphe\**, was placed over them when they were

רַפֶּה

\* This is only found in ancient Hebrew Manuscripts ; in printed books it is omitted.

to be aspirated; thus, ב̇ ḅ, =bh, or v; פ̇ ṗ = ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, ב b, פ p.

This dot is by Hebrew grammarians called *dagesh kal*, the *light* or *simple dagesh*, as it only removes the aspiration. דָּגֶשׁ קָל

6. By a dot in these or any other letters occurring in the middle of a word preceded by a vowel-point, they indicated that such consonants were pronounced like double letters: as, baner = banner, dager=dagger.

This dot is by way of distinction called *dagesh ḥasak*, *hard* or *strong dagesh*. דָּגֶשׁ חָזָק

Accents. טַעַמִּים

7. Besides the marks before described, the Hebrews have several others, called accents, by which they indicate the relative connection between words, considered as members of a sentence, and point out at the same time the syllable on which the stress of the voice is to be laid. They perform, therefore, the same office as our accents, comma, semicolon, colon, period. To understand them thoroughly, requires a complete knowledge of the language. For the mere beginner it is sufficient to know, that generally, wherever they occur, there the stress of the voice must be laid. Further explanation respecting them will be given in the progress of the work.

אותיות

§ 2. — CONSONANTS.

*Sounds and their Representatives.*

1. Most of the sounds employed in the Hebrew are similar to those used in our own language, but they are represented by different characters: thus—

b is represented by	ב	אותיות
v .....	ב	
g, as in <i>go</i> .....	ג	
d .....	ד	
h, as in <i>he</i> .....	ה	
w, as in <i>we</i> .....	ו	
z.....	ז	
t .....	ט	
y, as in <i>yes</i> .....	י	
c, as in <i>can</i> , or <i>ch</i> in <i>chord</i> *	כ, or ך	{at the end of words.
l .....	ל	
m .....	מ	„ ם „
n.....	נ	„ ן „
s, as in <i>so</i> .....	ס	
p .....	פ	
f .....	פ, ף	„ „

---

\* This letter without the point (כ), is pronounced like ח. See page 8.



k is represented by	ק
r .....	ך
sh .....	שׁ
s .....	שׂ
th or t .....	ת

The following Hebrew characters represent sounds which we have not in our language, or for which we have no character.

א represents the sound heard in emitting the breath, somewhat similar to the *e* in *echo*. The Hebrews appear to have considered it as the basis of all the vocal sounds. It occupies the first place in the alphabetical series, and is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel-point annexed (see p. 15). In writing the Hebrew in Roman characters, we shall represent it by a dot under the vowel, thus *a*, *e*, *i*, *o*, &c.

א׀ a guttural sound, similar to the rough sound of the German *ch* in *ach*, *nach*. We shall represent it by the letter *h* with a dot under.

אׁ generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like אׂ. We shall indicate it by a dot over the vowels *à*, *è*, *i*, *ò*, *ù*.

א׃, or at the end of words אׂ, sounds like *ts*, by which we shall represent it.

2. The following table contains the Hebrew consonants in alphabetical order, their names, forms, and powers. *The Hebrew letters are twenty two in number.*

אותיות

FORMS.	NAMES.	POWERS.	NUMERICAL VALUE.
א	*א Aleph ..	.....	1
ב	ב Beth ..	b, v. ....	2
ג	ג Gimel ..	g in <i>go</i> .....	3
ד	ד Daleth..	d .....	4
ה	ה He ....	h in <i>he</i> .....	5
ו	ו Wav ..	w or v .....	6
ז	ז Zain ..	z .....	7
ח	ח Heth ..	ch { in the German word <i>nacht</i> .	8
ט	ט Teth ..	t .....	9
י	י Yod ..	y in <i>ye</i> ....	10
כ	כ Caph ..	ch in <i>chord</i> ..	20
ל	ל Lamed..	l .....	30
מ	מ Mem ..	m .....	40
נ	נ Nun ..	n .....	50
ס	ס Samech.	s in <i>so</i> .....	60
ע	ע Ayin ..	.....	70
פ	פ Pe ....	f or p .....	80
צ	צ Tsadi ..	ts .....	90
ק	ק Koof .	k .....	100
ר	ר Resh ..	r .....	200
ש	ש Shin ..	sh .....	} 300
ס	ס Sin ....	s .....	
ת	ת Thav ..	th or t.....	400

Final Letters.

5  
The following  
are called

פ.ק.ם.ד

Finals.

פ.מ.נ.ץ

because  
they are used  
only at the end  
of a word,  
whilst the  
others are used  
in the beginning  
and in the middle

\* This column contains the *Rabbinical* characters.

*Observations on the Alphabet.*

3. The Hebrew words *Aleph* or rather *Aluph*, an ox; *Beth*, a house; *Gimel*, or rather *Gamal*, a camel; *Daleth*, a door; *Wav*, a hook or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers: thus, א *é*, ב *b'*.

מ	ל	כ	י	ט	ח	ו	ז	ה	ד	ג	ב	א		
m'	l'	k'	h'	y'	t'	h'	z'	w'	h'	d'	g'	v'	b'	é'

ת	ש	ר	ק	פ	ע	ס	נ				
t'	th'	s'	sh'	r'	k'	ts'	p'	f'	é'	s'	n'

4. All the above letters, excepting *צ ע מ נ י ו ז ו ג*, appear frequently in manuscripts and printed books under a lengthened form: thus—

אֶהְיֶה

\* א ד ל ס ר ת \*

5. The following letters require particular attention on the part of the learner, on account of their similarity.

ב	....b	ג	....g	ד	....d	ט	....t
כ	....h	נ	....n	ר	....r	מ	....m

The following letter *ב ד ח כ נ ק ר* are also used sometimes a letter at the end of the line is inverted

\* The Hebrew words are never divided so as to have one part of the word at the end of one line and the other part at the beginning of the next. To fill up the line these letters are, in print made large.

ה . . . . h	ו . . . . w	ך <i>final</i> ḥ	ס . . . . s
ה . . . . ḥ	ז . . . . z	ע . . . . ĕ	ם <i>final</i> m
פ . . . . f	י . . . . y	צ . . . . ts	ש . . . . sh
ת . . . . th	ן <i>final</i> n	ץ <i>final</i> ts	ש . . . . s.

*Division of Letters.  
into five classes.*

6. Letters are divided according to the organ by which they are chiefly formed : thus—

א ה ח ע	are denominated	<i>Gutturals.</i>	א ה ח ע
ב ו מ פ		<i>Labials.</i>	ב ו מ פ
ג י כ ק		<i>Palatals.</i>	ג י כ ק
ד ט ל נ ת		<i>Linguals.</i>	ד ט ל נ ת
ז ס ש ר צ		<i>Dentals.</i>	ז ס ש ר צ

*Obs.*—Letters pronounced by the same organ, are sometimes substituted for one another. This is likewise the case with the letters א ה ו י, which are denominated *quiescents*. See chap. ii. § 2. \*

For the division of letters into *radicals* and *serviles* see Etymology, chap. i. § 2.

7. The letters כפת בנר, without a dot, were anciently pronounced aspirated : thus, ב bh, or v ; ג gh ; ד dh ; ח ḥ, like ה ; פ ph ; ת th ; but with the dot they were pronounced unaspirated : thus, ב b, ג g, ד d, כ k, פ p, ת t. This distinction is by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כ and פ.

The German Jews retain it in ב and ת likewise.

\* And because their sound is but little heard in pronunciation, they are frequently omitted, in which case the word is called חסר deficient, and on the contrary they are sometimes unnecessarily inserted and the word is called מלא full.

8. The characters ץ, ף, ן, ם, ך, standing for ן, מ, כ, צ, פ, occur only at the end of words, and are, therefore, called *finals*.

### FORMATION OF LETTERS.

9. In learning to form the Hebrew letters, attend to the following Elements :—

1<sup>st</sup>. —The broad point י י י ך י

2<sup>nd</sup>. —The perpendicular ן ן

3<sup>rd</sup>. —The horizontal ך ך ך ך ך

4<sup>th</sup>. —The diagonal ך ך ך

5<sup>th</sup>. —The curve ן ן ך ך

From the 1st י, and 2nd ן, are formed :—

י y, ן w, ן g, ן z, ן n, ן *n final*.

From the 1st י, and 4th ך ך ך, are formed :—

א e, ע è, צ ts, ץ *ts final*.

From the 3rd ך and 2nd ן are formed :—

ד d, ה h, ב b, ח ח, כ כ, ך *h final*,

ר r, ף *f final*, ם *m final*, and ת.

From the 5th ן, 1st י, 2nd ן, & 3rd ך, are formed :—

מ m, ט t, פ f, ל l, ק k, ס s, and ש sh.

*Practice.*

Write the following characters :—

n	m	l	h	y	t	h	z	w	h	d	g	b	ë
נ	מ	ל	כ	י	ט	ה	ז	ו	ה	ד	ג	ב	א
th	t	s	sh	r	k	ts	p	ë	s				
ת	ת	ש	ש	ר	ק	צ	פ	ע	ס				

Write the English letters corresponding to the following Hebrew characters :—

אל במ בם גג גן דס הפ הפ עו זצ זין חץ  
טר יש יש כת כת תך

Write the corresponding Hebrew characters to the following English :—

w, k, y, th, t, z, sh, s, r, ph, p, n, m, l, h,  
g, f, d, c, b. ë

Write the English characters corresponding to the following Hebrew letters :—

פפך תת בב דר הה ח ככך לל  
מם ש ש תשרק צפעס נמלך יטחו  
והדג באך סן פן בכ דרך גון

בראשית ברא אלהים את השמים ואת  
 הארץ : והארץ היתה תהו ובהו וחשך  
 על פני תהום ורוח אלהים מרחפת על  
 פני המים :

ויאמר אלהים יהי אור ויהי אור :  
 וירא אלהים את האור כי טוב ויבדל  
 אלהים בין האור ובין החשך :

ויקרא אלהים לאור יום ולחשך קרא לילה  
 ויהי ערב ויהי בקר יום אחד :

### תנועות § 3.—VOWELS.

1. The vowels are represented in Hebrew by small strokes and points variously arranged, and placed either above or below the consonants. They are ten in number; five long and five short. The following table contains their names (which the beginner



may disregard for the present), forms, position, and power.

נקודות Points.

תנועות גדולות LONG. vowels.

אבות

NAMES.	FORMS.	POSITION.	POWER.
KAMETS	◌ָ	under the consonant { as אָ ā, בָּ bā	ā in father
TSERE	◌ֵ	under as אֵ â, גֵּ gâ	â in âle
HIRIK	◌ִ or ◌ֿ	under as אִ î, בִּ bî	î in machine
HOLEM	◌ֹ or ◌ֻ	above as אֹ ô or נֹ, נֻ nō	ô in no, so
SHUREK	◌ֻ	in the middle of the letter } as אֻ ū, רֻ rû	u in rule

A long vowel cannot form a compound syllable unless it have a principle accent

תנועות קטנות SHORT. vowels

NAMES.	FORMS.	POSITION.	POWER.
PATHAH	◌ַ	under as אַ a, דַּ da	a in what
SEGOL	◌ֶ	under as אֶ e, דֶּ de	e in met, set
SHORT HIRIK	◌ִ	under as אִ i, בִּ bi	i in pin
KAMETS HATAPH	◌ִ or ◌ֿ	under as אִ or אֹ o, בִּ bo	o in son
KIBUTS	◌ֻ	under as אֻ u, בֻ bu	u in bull*

A short vowel can not form a syllable unless it is fowed by a Dagesh or a final Sh'va.

\* The above scale is according to the pronunciation of the Portuguese and Spanish Jews; the German and Polish Jews pronounce (◌ֿ) like o in bone, (◌ֵ) like i in bind, and (◌ֹ) like ow in vow; the other vowels they pronounce like their Spanish brethren.

Observe. A long vowel cannot form a compound syllable unless it have a principle accent. Except at the end of such words as are joined to the following by מַכְּפֶה, when the long vowel receives the secondary accent / \ methé, as שֶׁת־לִי, יִת־פָּחָה, שֶׁת־לִי.

*Observations on the Vowel Points.*

2. The ʾ which supports the point representing long ō is frequently omitted, and the dot (placed above the left of the consonant retained : as, ʾ bō, ʾ gō, ʾ dō.

3. The ʾ following long (.) ī, is frequently omitted. To distinguish it in such cases from the short (.) i, rules will be given in the progress of the work. The same observation will apply to short (r) o, the two dots being frequently omitted; and to ʾ, for which (v) is sometimes substituted. See chap. ii. § 7, No. 2—4.

4. The use of the vowel points being only to indicate how the consonants are pronounced; it follows that they cannot form a syllable without the consonants. To represent, therefore, the sounds of a, e, i, &c., the corresponding vowel points must be added to the letter ʾ: thus, ʾ ā, ʾ e, ʾ ī, ʾ ū, &c.

5. The consonants must be sounded before the vowel points : as, ʾ bā, (not ab), ʾ gā (not ag). See the next page.

*Practice.*

Write the vowels corresponding to the following vowel points— ʾ . ʾ . ʾ . ʾ . ʾ . ʾ . ʾ . ʾ . ʾ . ʾ .

Write the vowel points corresponding to the following vowels, ā, a, â, e, ū, i, u, ī, o, ō, ū, ŭ, ā, a, i, ī, u, ō, o.

§ 4.—CONSONANTS AND VOWELS.

*Scale of the Alphabet with the Vowel Points and their corresponding sounds, according to the pronunciation of the Spanish and Portuguese Jews.*

ל	כ	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā	

} *a in  
fa-  
ther*

ל	כ	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
la	ha	cha	ya	ta	ha	za	wa	ha	da	ga	ba	a
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
tha	sa	sha	ra	ka	tsa	fa	pa	ā	sa	na	ma	

} *a in  
what*

ל	כ	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā	

} *a in  
ale.*

ל	כ	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
le	he	che	ye	te	he	ze	we	he	de	ge	be	e
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
the	se	she	re	ke	tse	fe	pe	ā	se	ne	me	

} *e in  
set.*

ל	כ	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lī	hī	chī	yī	tī	hī	zī	wī	hī	dī	gī	bī	ī
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thī	sī	shī	rī	kī	tsī	fī	pī	ī	sī	nī	mī	

} *i in  
field*

ל	כ	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
li	hi	chi	yi	ti	hi	zi	wi	hi	di	gi	bi	i
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ	
thi	si	shi	ri	ki	tsi	fi	pi	i	si	ni	mi	

*i in  
pin.*

ל	כו	כ	יו	טו	חו	זו	הו	דו	גו	בו	או	
lō	hō	chō	yō	tō	hō	zō	hō	dō	gō	bō	ō	
ת	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	
thō	sō	shō	rō	kō	tsō	fō	pō	ō	sō	nō	mō	

*o in  
no.*

ל	כו	כ	יו	טו	חו	זו	הו	דו	גו	בו	או	
lo	ho	cho	yo	to	ho	zo	wo	ho	do	go	bo	o
ת	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	
tho	so	sho	ro	ko	tso	fo	po	o	so	no	mo	

*o in  
son.*

ל	כו	כו	יו	טו	חו	זו	הו	דו	גו	בו	או	
lū	hū	chū	yū	tū	hū	zu	wū	hū	dū	gū	bū	ū
תו	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	
thū	sū	shū	rū	kū	tsū	fū	pū	ū	sū	nū	mū	

*u in  
rule*

ל	כו	כ	יו	טו	חו	זו	הו	דו	גו	בו	או	
lu	hu	chu	yu	tu	hu	zu	wu	hu	du	gu	bu	u
ת	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	
thu	su	shu	ru	ku	tsu	fu	pu	u	su	nu	mu	

*u in  
bull.*

*Scale of the Alphabet with the Vowels and their corresponding English sounds, according to the pronunciation of the German and Polish Jews.*

כו	כו	י	ט	ח	ז	ו	ה	ד	ג	ב	א	
ko	cho	yo	to	ho	zo	vo	ho	do	go	vo	bo	o
ת	ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	ל
so	to	so	sho	ro	ko	tso	fo	po	o	so	no	mo

*o in  
bone*

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>i in bind.</i>
i	bi	vi	gi	hi	vi	hi	zi	ti	yi	ki	li	
מ	נ	ס	ע	פ	צ	ק	ר	ש	י	ת	ש	} <i>ow in vow.</i>
mi	ni	si	i	pi	phi	tsi	ki	ri	shi	ti	si	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>ow in vow.</i>
ow	bow	vow	gow	dow	how	vow	zow	how	tow	yow	kow	
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	} <i>ow in vow.</i>
how	low	mow	now	sow	ow	pow	phow	tzow	row	kow	row	
שׁוּ שׁוּ תוּ תוּ												
sow tow sow show												

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>i in field *</i>
אי	בי	גי	די	הי	וי	זי	חי	טי	י	כי	לי	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>u in rule</i>
או	בו	גו	דו	הו	וו	זו	חו	טו	יו	כּו	לו	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>a in what</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>e in set.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>i in pin.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>o in son.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	} <i>u in bull.</i>
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	

\* See pages 17 and 18.

*Practice.*

Write the English characters corresponding with the following syllables :—

א א א א א א א א א א א א א א א א  
 ג ג ג ג ג ג ג ג ג ג ג ג ג ג ג ג  
 ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו ו  
 ל ל ל ל ל ל ל ל ל ל ל ל ל ל ל ל  
 ע ע ע ע ע ע ע ע ע ע ע ע ע ע ע ע  
 פ פ פ פ פ פ פ פ פ פ פ פ פ פ פ פ  
 ת ת ת ת ת ת ת ת ת ת ת ת ת ת ת ת

Write the following syllables in Hebrew characters :—

bā ba bī bi gā ge dō ho wō zū tu yā ya yā ye  
 kī ki lō nō sō mo so ru sā sa sâ se shī shi pī  
 pī fū ā a â e ī i ō u o ū

Read the following words, and write the corresponding English characters :—

אָבִי בָבִי גָאָה דָּוִד הָיוּ וָוִי זָדוּ מָוֹבּוּ יָדוּ פּוֹסִי לָחִי  
 מָשִׁי נָרוּ סוֹרִי עֵינִי צוּרִי רוּחִי אָנֹכִי בְּנִיתִי גָבְרִי  
 הוֹדֶךָ חֲלִינִי מוֹבֶכֶךָ יְחוּגִי כְּמוֹהוּ פְּגִינִי צְמַחוּ רְאִינִי  
 שְׂרִיָּה תוֹרַתּוֹ אוֹתוֹתֶךָ גּוֹרְלֵנוּ הִינִי־קָהוּ יְגִילוּ וּלְתֶךָ  
 תּוֹרַתִּינוּ מְגִינֵנוּ הוֹדִיעוּ עֲרוֹתֶיךָ :

## CHAPTER II.

### § 1.—SYLLABLES AND WORDS.

קרי Reading.

#### *Introductory Observations.*

Syllables are either simple or compounded, accented or unaccented.

1. Simple syllables are such as terminate in a vowel: as, בַּ ba, נָ nā, גְּלוּ\* glu; or in a quiescent letter: as, לֹא lō, זֶה zeh, מַה mah. See the following section.

2. Compounded are such as terminate in a consonant: as, אֵל el, אֵט at, בְּלֶד bled, רוּל rule, פֹּל pull. See §4, page 27.

3. Accented syllables are such as have any of the accents; a list of which, the reader will find in chap. iii.

4. Every Hebrew word must have an accent, either on the last syllable, as בִּינָה<sup>מִלְרֵעַ</sup> bī-nā'h, *understanding*; or on the one before the last, as בִּינָה<sup>מִלְפָּנֶיךָ</sup> bī'nāh, *understand thou*.

Except, when a word is joined to the following by a small stroke (') denominated (*Mak-keph*), as כִּי-לִי kī-lī', in which case the last

word receives the accent. *if the accent is placed in the beginning or middle of a word it is called מִלְפָּנֶיךָ. but if it is placed on the last syllable it is called מִלְרֵעַ*

\* This denomination of the grammarians is retained for the sake of distinction, although, strictly speaking, glu is as much a compound syllable as אֵל al.

When the accent is on the last syllable = *ox-tyton* = *ultima* = *מִלְרֵעַ* = *below*.  
When - - on the one before the last = *Par-ox-tyton* = *מִלְפָּנֶיךָ* = *above*.

מֶתֶג

Something  
cannot come  
on the pen-  
ultimate  
syllable  
of a word,  
unless that  
syllable be  
succeeded  
by שׁוּם נֶעַץ

5. A small perpendicular stroke (ı) denominated *metheg* (a bridle), is frequently added to a vowel to give it its full sound, and to prevent its being slurred over in the rapidity of utterance : as, לִידִּירִי li-dī-dī'.

This mark may be considered as a secondary accent, and is mostly used to distinguish simple from compound syllables ; and hence, when a letter following it happens to have *sh'va*, the *sh'va* is *initial*. See § 5. chap. ii.

We shall indicate the Hebrew accent, whenever it is on the penultima, by the following mark (˘), and omit it entirely when it is on the last syllable. In all words, therefore, where the accent is omitted, it must be considered as being on the last syllable.

מֶרְכָּא

## § 2.—On the Letters א ה ו

These letters lose frequently their consonantal sounds, and are then said to be *quiescent* or *mute*.

1. א and ה are always *mute* unless they have a vowel point : as, בָּא bā, בּוֹ bō, בִּיא bī, הוּא hū, הִיא hī, לֵא lé, לֹא lō, רָא rā, הָא hā, זֶה zé, שֶׁה sé, פֹּה pō, מָה ma, לָה lā, נָה né, נָה nā.

2. ה occurs sometimes with a dot in it (הֿ), when it is pronounced like *h* in *ah* ! as, בָּהֿ bāh, לָהֿ lāh.

This dot is by grammarians called *Mappik*. מַפִּיק \*

3. ו is *mute* when it represents the vowel *holem* or *shurek* : as, אוֹ ō, בּוֹ bō ; אוּ ū, בּוּ bū.

ו at the beginning of words is pronounced like אוּ ū : as, וּמִי u-mi, not *vu-mi* ; וּפָרָה u-fā-ra, not *vu-fā-rā*.

4. י is *mute* after (.) (·), (:): as, בִּי bī, נִי nī, נָא nā, נֵי ne ; also after (י) when followed by ו : as, אֵלַי alāv.

\* *Mappik* is a dot in a ה at the end of a word, the sign of the third person singular, feminine, of the possessive pronoun, and strengthens the sound of the ה. From this rule is excepted the dot in אֵלֶּה and that of the third radical in the verbs תָּמָה, נָגַה, כָּמָה, גָּבַה.



In the Hebrew language there is but one diphthong.  
Viz. א(א) without a vowel preceded by ו(ו), י(י), or ח(ח).

אֵדָנְךָ , אֲזַי , עֶצְמוֹתַי , גּוֹי , גִּלּוּי , יָמַי , קִנְיָן , רָאִשִׁי

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פָּנִי pā-nāv. In all other cases it is pronounced, and its sound is similar to *y* in *yēs* when it begins a syllable: as, יוֹמוֹ yō-mō; and to *y* in *boy* when it terminates it: as, אֵלֵי ā-lay, גֵּי gōy.

*Additional Examples.*

bō . . . בא kâ-rā' . קרא sū-sī' סוסי ā-bī . . אבי  
kō-vā' קוי bā-thī' באתי pé-le פלא bī-nā' בינה  
kō-nā' קנה kâ-rū' קרוא pō . . . פה lō-vē . לוה  
yā-mā'-nū ימינו hō-ré-cha הוריך â-lē'-hā . איליה  
a-hé-hā . . אחיה rā-shā-nū ראשינו tū-bō' . . . טובו  
ko-dā-sha'-nu קדשנו ōrō-thā'-nū אורותינו

*Practice.*

בוא בא מה מה פה פה פה פה היא היא הוא לו לא  
לו זה שא שא פלא פלא מלא מלא פנה פנה פני  
פני פניו ימי ימי ימיו ימיה יומה ראשי ראשי ראשי  
אלי אלי אליו אלי גלה גלה גלוי תלוי קנה קני קני  
קניד קנו הוי גוי אוי קרא קרוא שֵׁלוּ ובגיו  
ובמהו ובהיה

---

§ 3.—SYLLABLES BEGINNING WITH TWO  
CONSONANTS.

drā . . דָּר glā . . גָּל blā . . בָּל } *ā in far.*  
mrā . . מָר frā . . פָּר trā . . תָּר }

dlâ . . דל	glâ . . גל	blâ . . בל	} a in ale.
clâ . . כל	prâ . . פר	slâ . . של	
tree . . טרי	grī . . גרי	bli . . בלי	} ī in machine.
pri . . פרי	mri . . מרי	kri . . קרי	
rdō . . רדו	glō . . גלו	blō . . בלו	} ō in no.
drō . . דרו	srō . . שרו	slō . . שלו	
threw . . תרו	brew . . ברו	blū . . בלו	} ū in rule.
prū . . פרו	trū . . טרו	klū . . קלו	
shra . . שר	gla . . גל	bla . . בל	} a in what.
bra . . בר	tra . . טר	cla . . כל	
fre . . פר	pre . . פר	ble . . בל	} e in set.
dle . . דל	cle . . כל	swe . . שו	
fri . . פרי	pri . . פרי	bli . . בלי	} i in pin.
kri . . קרי	dri . . דרי	gri . . גרי	
dlo . . דל	glo . . גל	blo . . בל	} o in son.
bro . . ברו	pro . . פרו	fro . . פרו	
cru . . פרו	glu . . גל	blu . . בל	} u in bull.
m'ru . . מרו	plu . . פל	swu . . סו	

Observe.—The two dots (:) under the first of the two consonants are called *sh'va initial*, because the consonants under which they are placed begin the syllable. In giving the Hebrew words in English characters, we shall indicate the initial sh'va by ('), as בֶּל b'lo, &c.

### Practice.

בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל בֶּל  
גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל גֶּל

נע  
to move

דְּרִי דְרוּ דְרוּי דְלוּ דְמִי דְמִי דֶשׁ וְלִי וְלִי וְרוּ  
וְרִי וְרִי וְרִי מֶל מְרִי יְמִי יְמוּ פְלוּ כֶר לְרוּ  
לֶר מְרִי מֶר נֹ נְבו סְרו סְלִי פְרו צֶל צְרִי  
קְרו שֶׁל שֶׁמ שֶׁר רְדִי רְדוּ תְלוּ תְמִי תְפִי קְרֵא  
קְרֵא קְחָה קְחוּ פְלֵא מְצֵא מְצֵא רֵא רֵא רֵאוּ נְסָה  
נְשִׂיא נְשִׂיאִי קְרוֹאִי קְרוֹאִי שְׁרוּפִי גְבוֹרָה גְבִירָה בְּרָכָה  
שֶׁפִּי תִי מֶלְכִי בְרוּכָה גְלִילִי דְרוּשִׁי שְׁנֵנָה רְפוּאָה  
צִדְקָה תְנוּפָה תְרוּמָה

*Substitutes for Sh'va Initial or Semi Vowels—*

(-:), (:), (ר)\*.

2. When the first of the two consonants is one of the gutturals ע, ה, ח, א, which do not easily combine with the following letter, (-:), (:), or (ר), is added to the (:) that they may be uttered more distinctly. These marks may be considered as *semi-vowels*. They never form a syllable, but must be pronounced with the following syllable, in the same manner as letters having *sh'va initial*. ע נְ

\* They are denominated (-:) *hataph patah*; (:): *hataph segol*; (ר): *hataph kamets*.

† In a few instances the semi-vowels occur also under non-gutturals: as, וְחָבָה Gen. ii. 12. &c.

*but receives its particular name from that vowel with which it is united*

*Examples.*

hālō הָלוֹ      ōnī .. אֲנִי      ārī .. אָרִי      ānī . אָנִי  
 hōlī .. הֹלִי      ēlī .. אֱלִי      hōrī .. חֹרִי      ālā .. עָלִי  
 ēmū-nā . אֱמוּנָה      āvō-nī . עֹנִי      hōlī . חֹלִי

3. When the semi-vowels occur in the middle of a word, as אֲנִי va-ānī, then the preceding vowel receives *metheg*. See page 22.

*Examples.*

ba-hālō-mī ... בַּחֲלֹמִי      ō-hābī ..... אֶהְבֵּי  
 zā-ākū . ... זַעֲקוּ      be-ēmū-nāh .. בְּאֱמוּנָה  
 thō-āmā ..... תֹּאמִי      tzā-ākū ..... זַעֲקוּ  
 bā-hōrī ..... בַּחֲרִי      ā-hōlī ..... אֶחֱלִי

*Practice.*

אָבִי אָבִי אָבִילִי אֲדוֹנִי אֲדוֹנִי אֱלֹהִי אֱלֹהִי אֶהְבֵּה  
 אֶחֱלִי אֶחֱלִי אֶחָיו אֶחְרִיתִי הַלּוּמִי הַלִּיכִי חֲגוּרָה  
 חֲמִישִׁי עֶבְדִּי עֹנִי עֲרִירִי הָאֲוִינִי גִּלְגָּלוֹת תְּהִלָּה  
 אֶהְמִיָּה בְּעֶבְרִי הַעֲלָה בְּלַעֲדִי הַבְּחִירִי תִּאֶהְבֵּוּ יִבְחָרוּ

Words applicable to the preceding rules:—

my father .. אָבִי	alas ..... אֹוִי	an island .. אִי
my God .. אֱלִי	me ..... אֹוְתִי	where ..... אֵי
my brother אחִי	I ..... אֲנִי	or ..... אוֹ

a teacher מורה	God . . . . . יְהוָה	my sister אחתי
raw . . . . . נָא	a dove . . . . . יוֹנָה	my house בֵּיתִי
a prophet נביא	beauty . . . . . יופי	my son . . . . . בְּנִי
comfort . . נחמה	a curtain יריעה	come . . . . . בֹּא
an ornament עֲרֵי	thus . . . . . כֵּן	he came . . . . . בָּא
humility . . עֲנוּה	if, for . . . . . כִּי	she came . . . . . בָּאָה
a corner . . פֶּאֶה	thus, so . . . . . כֵּכָה	a kid . . . . . גֹּדִי
the mouth פֶּה	a prison . . . . . כְּלֹא	a nation . . . . . גּוֹי
here . . . . . פֹּה	a vessel . . . . . כֵּלִי	a valley . . . . . גֵּיא
wonder . . . . . פֶּלֶא	no, not . . . . . לֹא	a bee . . . . . דְּבוּרָה
a gazelle . . צִבִּי	to him . . . . . לוֹ	knowledge דַּעַת
thirsty . . . . . צָמָא	to me . . . . . לִי	he . . . . . הוּא
hard . . . . . קָשָׁה	to her . . . . . לָהּ	she . . . . . הִיא
evil . . . . . רָעָה	a lion . . . . . לֵבִיא	he was . . . . . הָיָה
a year . . . . . שָׁנָה	the moon לְבָנָה	this זֶה, זוֹ, זוֹ
a field . . . . . שָׂדֶה	a brick . . . . . לְבִנָּה	the breast חֶזֶה
a box, ark תֵּבָה	what . . . . . מָה	a seer . . . . . חֹזֶה
the Law, { תּוֹרָה	who . . . . . מִי	a stork חֲסִידָה
instruction }	a hundred מֵאָה	a lamb . . . . . טֶלֶה
	fear . . . . . מוֹרָא	a basket . . . . . טֶנָּא

§ 4.—COMPOUND SYLLABLES.

1. Syllables terminating in a single consonant at the end of words.

dan . . דָּן	bad . . בַּד	at . . אֵת	ab . . אֵב	} <i>a in what.</i>
ak . . אֵק	ach . . אַךְ	lats . . לֵץ	tam . . טָם	

pen .. פֶּן	ped .. פֶּד	bed .. בֶּד	eb .. אֶב <i>(e in met.)</i>
red .. רֶד	leg .. לֶג	lech .. לֶךְ	hem .. הֶם <i>(pin.)</i>
pin .. פִּין	did .. דִּד	bid .. בִּד	ib .... אִב <i>(i in pin.)</i>
sin .. שִׁין	fin .. פִּין	dim .. דִּם	him .. הִם <i>(pin.)</i>
good .. גֹּד	full .. פֹּל	bul .. בֹּל	ub .. אֹב <i>(u in bull.)</i>
lum .. לֹם	pull .. פֹּל	wool .. וֹל	wood .. וֹד
kom .. קֹם	mol .. מֹל	son .. שֹׁן	ōb .. אֹב <i>(o in son.)</i>
mon .. מֹן	som .. שֹׁם	shon .. שֹׁן	col .. כֹּל <i>(son.)</i>
shōre .. שׁוֹר	gōre .. גֹּר	bōde .. בֹּד	ōb .. אֹב <i>(o in no.)</i>
cōre .. כֹּר	bōre .. בֹּר	sōle .. סֹל	sōre .. שׁוֹר <i>(no.)</i>
moon .. מוֹן	cool .. כוֹל	rūle .. רוֹל	ūb .. אוֹב <i>(u in rule.)</i>
room .. רוֹם	doom .. דוֹם	loom .. לוֹם	noon .. נוֹן
mār .. מֶר	bār .. בֶּר	wār .. וֶר	āb .. אֶב <i>(a in far.)</i>
nār .. נֶר	fār .. פֶּר	cār .. כֶּר	pār .. פֶּר <i>(far.)</i>
pāle .. פֶּל	dāle .. דֶּל	āle .. אֶל	āb .. אֶב <i>(a in ale.)</i>
dāre .. דֶּר	shāre .. שׁוֹר	shāme .. שֹׁם	mār .. מֶר
pīl .. פִּיל	dīl .. דִּיל	īg .. אִיג	īb .. אִיב <i>(i in ma-chine.)</i>
sīr .. סִיר	shīr .. שִׁיר	kīr .. קִיר	fīl .. פִּיל

## Practice.

אֶב אֶב אֶב אִיב אִיב אֹב אֹב אֹב אֹב אֶב אֶב  
אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב



4. When the second of the terminating consonant is א, the (:) is omitted: as, חַטָּא hât; when the first is א, the sh'va is omitted in both: as, צַאֵת tsât, רוֹשׁ rō'sh.

5. When the terminating consonant happens to be in the middle of the word, (which generally takes place after short accented or unaccented vowels, or after long vowels having an accent) then the terminating consonant receives *sh'va* (:)\*, as—[נַח *final*]

oz-nō . . . . . אֲזִנּוּ	carmél . . . . . כַּרְמֶל	sir-pā'd . . . . . סִרְפָּד
tif-kō'd . . . . . תִּפְקֹד	ar-gā-mā'n . . . . . אֲרֻגְמָן	ar-mō'n . . . . . אֲרֻמוֹן
shā-mar'tā . . . . . שְׁמַרְתָּ	gar-zen . . . . . גִּרְזֵן	mish-pā't . . . . . מִשְׁפָּט
bō'sh-tā . . . . . בִּשְׁתָּ*	kā-tō'n-tī . . . . . קַטְנִיתִי	yā-ch'ōl-tī . . . . . יָכֻלְתִּי

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (") *makkeph*, when the long vowel receives the secondary accent (ı) *metheg*; as, גִּרְשָׁם Gâr-Shā'm, שְׁתִּלִּי Shāth-Lī'.

### Practice.

אֲבִיר בְּרוּךְ דְּבִיר גְּדִיל הָלֵא וְאִין חֵלֹם זְמִיר מְלִי  
 יִמִּין כְּבוֹד מְאֹד לְבוּשׁ מֶלֶךְ גְּאוּם סִתְּיוֹ עֶקֶב עֲרוּךְ  
 עֲבָא פְתִיל רִצּוֹן קָרֵב תְּמוּל שְׂאוּל הֶלֶךְ מְלֶךְ גְּדֻלָּת

\* *S'hva* in these instances is called *final*, because it terminates the word or syllable.



אֵכֶלֶת גִּלְלֶת לַמֶּדֶת נִפְלֶת לְבִשֶׁת דְּרָפֶת שְׁאֵלֶת שְׁמֵרֶת  
אֶבְרֶךְ אֶגְרוֹף בִּקְבוּק גִּזְרֶה בְּרִיב מִלֶּאךְ פְּרִדֶּם מִשְׁנֹב  
תְּרִיבָה תְּרִיבֹת :

*Reserve. — The following letters* ב ג ד ט פ ק ת *at the end of a word, preceded by* (:) *have a Shewa* נח *expressed*

Vocabulary consisting of Words applicable to  
the preceding Rules.

I.

grace . . . . חֵן	a pit . . . . בּוֹר	God . . . . אֵל
heat . . . . חוֹם	a garden . . גֶּן	a father . . אָב
warm . . . . חָם	joy . . . . גִּיל	a mother . . אִם
good . . . . טוֹב	an uncle . . דּוֹד	a brother . . אָח
a row . . . . טוֹר	a fish . . . . דָּג	light . . . . אוֹר
dew . . . . טֶל	blood . . . . דָּם	fire . . . . אֵשׁ
hand . . . . יָד	wealth . . חוֹן	a man . . אִישׁ
day . . . . יוֹם	a mountain . . הָר	a nation . . אֻם
the sea . . . . יָם	a hook . . . . וּ	not . . . . אֵל
a cup . . . . כּוֹס	a spark . . זִיק	but . . . . אֲךְ
a bag . . . . בֵּיס	sand . . . . חוֹל	to . . . . אֶל
a rock . . . . כָּף	a festival . . חַג	if . . . . אִם
the heart . . לֵב	a thread . . חוּט	daughter . . בֵּת
moist . . . . לֶח	palate . . . . חֶךְ	a son . . . . בֶּן

contention רִיב	skin . . . . עוֹר	bitter . . . . מָר
soft, tender רָךְ	with . . . . עִם	myrrh . . . . מִרְרָה
evil, bad .. רָע	a bird . . . . עוֹף	from . . . . מִן
exalted .. רָם	a city . . . . עִיר	a sort, kind מִין
empty . . . . רָק	the mouth פֶּה	a lamp . . . . נֵר
but, only .. רַק	pure gold .. פָּז	a hawk .. נֵיז
a lamb .. שֶׁה	a bullock .. פָּר	a heap, wall נֶד
a sack . . . . שַׁק	a flower .. צִיץ	a banner .. נֵם
a name .. שֵׁם	shadow .. צֶל	a secret .. סוֹד
a song . . . . שִׁיר	the voice .. קוֹל	a horse .. סוּם
an ox . . . . שׁוֹר	light, easy קָל	a moth .. סָם
six . . . . שֵׁשׁ	a nest . . . . קֶן	a basket .. סַל
there . . . . שָׁם	a thorn .. קוֹץ	a people .. עָם
a tooth . . . . שֵׁן	cold . . . . קוֹר	a cloud .. עָב
a drum .. תֶּף	straw . . . . קֶשׁ	a yoke . . . . עוֹל
a hill, heap הֵל	much . . . . רַב	upon, over עַל

## II.

yesterday הַמּוֹל	a lion . . . . אַרִי	truth . . . . אֱמֶת
a lord . . . . גְּבִיר	a well .. בְּאֵר	a nut . . . . אֲגוּז
a dream . הַלּוֹם	a wolf .. זָאב	honey .. דְּבַשׁ
a spider עֲכָבִישׁ	a garment לְבוּשׁ	a friend .. יָדִיד
a fool . . . . אֲוִיל	alone . . . . לְבַד	very . . . . מְאֹד

III.

truth . . . קֶשֶׁט	spikenard נֶרְד	naphtha . . נַפְתָּה
a bottle . . נֶאֱר	the head רֹאשׁ	sin . . . חַטָּא

IV.

a hatchet גֶּרֶזֶן	a table . . . שֻׁלְחָן	a girdle אֲבִגֵּט
a nob . . בִּפְתוֹר	a flask . . בִּקְבוּק	fist . . . אֶגְרוֹף
a song . . מִזְמוֹר	a queen . . מַלְכָּה	purple אֲרָגְמָן
a writing מִכְתָּב	judgment מִשְׁפָּט	iron . . . בַּרְזֶל
a treasurer גִּבְר	a mouse . . עֶכְבֵּר	a border בֶּרֶכַב
a sceptre שֵׁרֶפִיט	the ground קֶרְקַע	a furnace כִּבְשָׁן

§ 5. — OF SH'VA IN THE MIDDLE OF A WORD.

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as כֶּסֶף *cas-pchā*; or by a long vowel not having a principal accent, as יוֹלָדָה *yō-l'-dāh*; or when the *sh'va* is under the first of a double letter, and the preceding vowel has *metheg*\*; as, הַלְלוּ *ha-l'-lū*, in all such cases

\* When the *metheg* is omitted, some grammarians consider the *sh'va* as final, as חֲזָקִי.

the sh'va is <sup>נע</sup> *initial*, or in other words, the letter having 'it begins the syllable.

### Examples.

#### I.

yil-m'dū' . . יְלֻדוּ dar-c'chā' דַּרְכָּךְ ish-t'chā' אִשְׁתְּךָ  
tif-k'dū' . . תִּפְקְדוּ kod-sh'chā' קוֹדֶשְׁךָ hel-k'chā' חֶלְקְךָ

#### II.

shō-f'ti'm שְׂפָטִים shō-m'rā' . . שְׁמִרָה \* ā-m'rā'h אֲמָרָה  
yī-r'shū' . . יִרְשׁוּ yā-r'dū' . . יָרְדוּ hā-l'chā'h הֵלְכָה

#### III.

nā-d'dū' . . נָדְדוּ ḥa-l'lā' חָלְלִי hi-n'nī' . . הִנְנִי  
ki-l'la'th קָלַלְתָּ ta-l'lā' מָלַלְתָּ ra-n'nū רָנְנוּ

Observe.—When the letter which ought to have *sh'va initial* is נע either ח, ה, נ, or ע, it receives one of the semi-vowels (׃ ׃ ׃) instead of sh'va: as, zar-ācha' זָרַעְךָ, ō-hābī אֶחָבִי, mā-ānū' מֵאֲנִי, yō-hāzâ-mō יֹאחֲזֵמוֹ. See page 25.

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\* The vowel preceding sh'va initial generally receives (י) *metheg*, to show that it forms a simple syllable.

*Words exemplifying the preceding Rules.*

priests . . . . . כֹּהֲנִים	thy silver . . . . . כֶּסֶף
they said . . . . . אָמְרוּ	thy king . . . . . מֶלֶךְ
praise ye . . . . . הִלְלוּ	judges . . . . . שׁוֹפְטִים
a waste . . . . . שְׂמָמָה	thy bread . . . . . לֶחֶם
they shall fear . . . . . יִרְאוּ	thy seed . . . . . זֶרַע
a trumpet . . . . . חֲצֹצְרָה	overseers . . . . . שׁוֹמְרִים
rulers . . . . . מֹשְׁלִים	shout ye . . . . . רִנְנוּ
a broom . . . . . מִטְאֵטָא	she went . . . . . הִלְכָה
your way . . . . . דֶּרֶכְכֶּם	merchants . . . . . סַחְרִים

§ 6.—DAGESH. *Vid. Excerpts Hebr. Gram.*  
(See p. 6.) *Exercises in Hebr. Page 10..11*

1. Examples of words in which the dot (*dagesh*) in the letters כַּפֿת בַּגֿר is (*kal*) simple, namely:—

1<sup>st</sup>. When they begin a word—

*Examples when קל דגש is used*

grass . . . דֶּשֶׁא	rain . . . גֶּשֶׁם	morning . . . בֹּקֶר
straw . . . תֶּבֶן	a mule . . . פֶּרֶד	a dog . . . כֶּלֶב

Observe.— The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* א, ה, ו, י (see p. 21.) as לא כֵּן, לי כל, לא כֵּן. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

2<sup>nd</sup>. When they begin a syllable in the middle of a word, and are preceded by a *compound syllable*, (see p. 21.) as—

rebellion. מְרִדוֹת a berry גִּרְנֵר a number מִסְפָּר

*Examples* a coal-pan מַחְתָּה a reproach חֶרְפָּה a queen. מַלְכָּה  
*when דָּגֶשׁ קָטָן is omitted*

Observe.—When the letters בגד כפת are preceded by a *simple syllable*: as, אֲכָל mourning, אָכַל food, אֶבֶן a stone; } or by *initial sh'va*, as לְבוֹשׁ a garment, גִּדִּי a kid; (except the words שְׂמִי, שְׂמִיָּה) } or by a *semi-vowel*; as, מֵאֵכַל food, אֶהְבֶּה love, the *dagesh* is omitted.

These letters (בגד כפת) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, (which according to the above rules indicates that they begin the syllable,) then the preceding *sh'va* must of course be *final*: מִסְפָּר, מַלְכָּה, must therefore be read mis-pā'r, mal-cā, and not mi-s'pār, ma-l'cā: } but if they have *no dagesh*, then the preceding *sh'va* is *initial*: יָרְדוּ, רָדְפוּ, must be read yā-r'dū, rā-d'fū, and not yār-dū, rād-fū. By the same rule, words like the following לְגִבּוֹל, בְּגִדִּי, מַלְכִּי ought to be read ma-l'châ, bi-g'dâ, li-g'vûl, and not mal-châ, big-dâ, lig-vûl, &c. as some grammarians maintain.

2. Dagesh ḥazak, (*strong dagesh*, see page 6.) doubles the letter in which it occurs: as, סֵלֶם, אֶפֶר, ic-cār, sul-lām.

It is always preceded by a vowel\* and may occur in any letter except ר, ע, ה, א. אֶהְבֶּה

\* In some instances *dagesh ḥazak* occurs at the beginning of words, but then it must be pronounced with the last syllable of the preceding word: as, מֹשֶׁלֶת לְאֹמֶר mōshel-lāmōr.

*Sometimes the דָּגֶשׁ קָטָן is omitted. as הַיָּאֹר for הַיָּאֹר the river. הַיָּלָדִים for הַיָּלָדִים the child.*

*Examples of words in which the dot (Dagesh) is (H̄azak) strong.*

an oak . . . . .	אֹלֶה	a burden . . . . .	מִשָּׁא
a gift . . . . .	מִתְּנָה	a hut . . . . .	סֶכֶה
a judge . . . . .	דִּין	a husbandman . . . .	אֶכָר
sabbath . . . . .	שַׁבָּת	a goblet, bowl . . . .	אֶזְנוֹ
a blind man . . . . .	עוֹר	a bunch . . . . .	אֶגְדָּה
deluge . . . . .	מַבּוּל	a staff . . . . .	מִקֵּל
teeth . . . . .	שִׁנַּיִם	a word . . . . .	מִלָּה
a window . . . . .	חִלּוֹן	a ring . . . . .	טַבַּעַת
a prayer . . . . .	תַּפִּלָּה	a law . . . . .	חֻקָּה
praise . . . . .	תְּהִלָּה	a bride . . . . .	כַּלָּה
a roll, volume . . . .	מִגְלָה	a ladder . . . . .	סֻלָּם
dread . . . . .	מִחְתָּה	a sickle . . . . .	מִגֵּל

When ך receives dagesh, it appears similar to the vowel ך ū, yet it may easily be distinguished from it, as the consonant preceding the vowel ū is always without a vowel point: thus, אִיר ūr, שִׁיר shūr, גִּיר gūr; but when the dot represents *dagesh*, the preceding consonant has always a vowel: as, אִיר iv-vā', שִׁיר shiv-vā', אִיר iv-vā'r, קִיר kav-vā'm.

Observe.— Consonants having *dagesh h̄azak* and *sh'va* are pronounced in a similar manner as two consonants, each having *sh'va* in the middle of a word. (See § 5. p. 33.) דְּבָרִי is pronounced like דַּבְּ-בָרִי dab-b'rī; פִּקְדוֹ like פִּקְדוֹ-קְדוֹ puk-k'dū; מִנְשֹׂא like מִנְשֹׂא min-n'sō.





SH'VA is FINAL— or בַּח *to rest, or to be quiescent.*

1<sup>st</sup>. At the end of words: as, אֵת at, קַמֵּת kamt.  
(See § 4.)

2<sup>nd</sup>. When preceded by short vowels not having metheg, as אֶרְמוֹן ar-mōn\*. (See § 4.)

3<sup>rd</sup>. When preceded by a long vowel having a principal accent: as, שׁוֹבֵנָה shō'v-nā\*. (See § 4.)

*On the Vowels (τ) and (·).*

2. As (τ) represents *ā long* as well as *o short*, and as (·) is often long although unaccompanied by ', the following rules will be found useful to distinguish them.

(τ) and (·) are *long* whenever they form simple syllables, accented or unaccented, or compound accented syllables

(τ) and (·) are *short* whenever they form compound syllables without having an accent. *In all such cases the τ is called חֶטֶף*

Thus, in הָאֵדָם—

הָ is a simple syllable because it has a secondary accent, *metheg*.

omitted it; and grammarians, relying too much on the correctness of manuscripts or the printed text, have given rules respecting this secondary accent, which have no other foundation than the mistakes of transcribers and printers.

\* To these two rules there are several exceptions, which will be noticed in the progress of the work.

*A short Vowel requires a Consonant besides its own, as סַר, except when accented, or followed by Metheg. as פֶּקֶדְנִי Pe-ka-da-ni, וְאֶשֶׁר Wa-a-Sher.*

<sup>a simple syllable</sup>  
 נ is so likewise, as it is not followed by either dagesh or sh'va *final*\*.

דָּ is a compound syllable, yet (ר) is long because it has a principal accent. The word is therefore pronounced hā-ā-dā'm.

The first (.) in וְהִקְמַתִּי (Gen. vi. 18.) and in יִשְׁמְדֶּה (Gen. xlviii. 20.) are long because they have *metheg*. So is likewise the second (.) in תִּנְיָנִים (Gen. i. 21.) because it forms a compound accented syllable. See the following examples.

שָׁמְרָה	shā-m'rā'	she guarded
קָם	kā'm	he rose
גָּר-שָׁם	gār-shā'm	he dwelt there
חֲכָמָה	hā-ch'mā	she was wise
רִיב	rīv, or rīb	strife, contention
זָכְרָה	zā-ch'ra'	she remembered
יִשְׁנֻ	yī-sh'nū'	they shall sleep
רָנָה	rā-na'n	he shouted, rejoiced

קָמִי חֲשָׁה \* Short (ר) forms sometimes simple syllables, as in קָדָשִׁים ko-dā-shīm, חֲדָשִׁים ho-dā-shīm, when the short (ר) has generally two dots added: thus, קָדָשִׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (ר). See Etymology and Syntax, page 70, under the form פָּעַל.

יִרְאוּ . . . yī-r'ū' . . . they shall fear  
 \* דָּרְבָּן . . . dā-r'vā'n . . . a goad.

But the first (ר) and (.) in the following words are short, because they form compound syllables without having the accent, being followed either by sh'va final, dagesh, or a terminating consonant.

ר - short

Examples.

שָׁמְרָה . . . shom-rā' . . . keep thou  
 כָּל־בָּשָׂר . . . col-bā-sā'r . . . all flesh  
 חֲכָמָה . . . hoch-mā' . . . wisdom  
 רִבּוֹא . . . rib-bō' . . . a myriad  
 וַיִּקָּם† . . . vay-yā'-kom . . . and he rose

\* Gesenius in his "Lehrgebäude," page 43, asserts, (without sufficient authority) that the first (ר) in this word ought to be pronounced short,—dör-ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi* in treating of this and several other words, such as יִשְׁפֹּחַ *Exod.* xxviii. 20. דְּרִבְנוֹת *Eccles.* xii. 13. דְּלִיִּי *Num.* xxiv. 7. adds:—קבלנו קריאתם: "We have received it as certain, that these words are read with long kamets, nor have we seen or heard any dispute on the subject." *Michlol Katon*, page 148.

† In וַיִּקָּם the first (ר) is long, because it has the accent, but the second is short, as it forms a compound syllable without an accent.

By comparing the words in the tables, the learner will see how very important it is to attend to a correct pronunciation.

*A long Vowel may end the syllable, as לֵ : but at the end of a word or sentence it takes also the succeeding Consonant, as גֵּר, יִשָּׁב, and עָמַד, in Ps. i. [.] in which case it becomes a short Vowel*

זָכַרְהָ	.	.	zoch-rā'	.	.	remember thou
יִשְׁנוּ	.	.	yish-nū'	.	.	they shall repeat
רָנִי	.	.	ron-nī'	.	.	shout thou
יִרְאוּ	.	.	yir-ū'	.	.	they shall see
קָרְבָּן	.	.	kor-bā'n	.	.	an offering.

3. Two dots are often added by way of distinction, to short (ר): as, חָלִי holi, *sickness*; תְּרוּרִי tso-ri, *balsam*; שִׁבְלִים shib-bo-lim, *ears of corn*; חֳדָשִׁים months, &c.; but then it is liable to be confounded with (ר׃), one of the substitutes of sh'va (§ 3. 11). A little practice, however, and particularly an acquaintance with the structure of the language, will soon remove these apparent difficulties.

4. (ר׃) is often substituted for ר, and is then pronounced long; but in such cases it generally has either the accent or metheg: as, יִשְׁבוּ גִבֹּל g'vū'l, *ya-shu'-vū*; יְכַסִּמוּ y'chas-yū'mū, *ga-vū'-l'chā'*, *lu-lā-ō'th*.

*On the Vowel ר׃ ō, when it is preceded by שׂ s, or succeeded by שׁ sh.*

5. It has already been stated that ר is frequently omitted, and the *point* placed above the left of the letter to which it belongs, retained: as, לֹא lō, instead of לוֹא; בֹּקֶר bō'ker, instead of בּוֹקֶר. It has also been remarked, that a point over the left of שׂ indicates it to be s, an over the right, שׁ sh. Now to avoid the

concurrence of two points, which would happen when  $\dot{\iota}$   $\bar{o}$  is preceded by ש  $s$ , as in שׁוֹנֵא  $s\bar{o}-n\bar{a}$ , or when  $\dot{\iota}$  is succeeded by ש  $sh$ , as in מִשָּׁה, the  $\dot{\iota}$  is altogether omitted, and the words written מִשָּׁה, שֵׁנֵא. The point performs, therefore, in all such cases, two offices. Thus in the first example שֵׁנֵא, it indicates the nature of the letter, namely, that it represents  $s$ , and not  $sh$ , and it supplies at the same time the vowel  $\dot{\iota}$ ; the letter ש is, therefore, pronounced  $so$ . In the second example, מִשָּׁה, the point supplies the vowel  $\dot{\iota}$  belonging to מ, and indicates at the same time that ש is  $sh$ , and not  $s$ .

In the following examples, however, where ש is preceded by a letter having either a vowel or sh'va, נח the point indicates only that ש is  $sh$ ; as, מִשָּׁל  $m\bar{a}-sh\bar{a}'l$ , הַמִּשָּׁל  $ham-sh\bar{a}l$ . Likewise in the following words שֶׁכֶּל  $s\acute{e}-chel$ , מִשְׁכִּיל  $mas-chi'l$ , where ש has either a vowel or sh'va, the dot indicates only that ש represents  $s$ .

When ש  $sh$  is succeeded by ( $\bar{o}$ ), as in שֹׁפָר  $sh\bar{o}f\bar{a}r$ , מִשָּׁל  $mich-sh\bar{o}'l$ ; or ש  $s$  is preceded by ( $\bar{o}$ ), as בֹּשֶׁם  $b\bar{o}'sem$ , ש receives in either case two points, yet they may easily be distinguished. For in the first two examples where ש begins the word or syllable, the first point can only indicate the nature of the letter, and the second its pronunciation; since ש has no other vowel. In the second example, בֹּשֶׁם, the first point must belong to ב, as it has no other vowel, and the second point can only mark the nature of the letter ש  $s$ , since that consonant has already a vowel.

From the preceding observations it follows:—

1<sup>st</sup>. That ש represents *sh*, and *ō* belonging to the preceding syllable, when the preceding consonant has neither vowel nor *sh'va*: as, מֹשֶׁל mōshā'l, הַמֶּשֶׁל ham-mō-shā'l. (See No. 1.)

2<sup>nd</sup>. That ש represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלוֹם sh'lō'm, שָׁלוֹם shā-lōm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מְשֹׁל m'shol, מֵשֶׁל mā-shā'l. (See No. 2.)

3<sup>rd</sup>. That ש is pronounced *so*, when it has neither *sh'va* nor a vowel: as, שֹׁנֵא sōnā', נֶשֶׂא nā-sō'. (See No. 3.)

4<sup>th</sup>. ש represents *s* only, when it has either *sh'va*: נָשָׂא sa'm-tā, or a vowel: as, שְׁנֹא s'nō. (See No. 4.)

5<sup>th</sup>. ש represents *s* and the vowel *ō* of the preceding consonant, when it has either a vowel: as, בְּשֵׁם bō'-sem, or *sh'va*: as, נֹשֶׂא'ים nō-s'īm; or when it terminates a word. as, תָּפֹשׁ tā-fo's. (See No. 5.)

6<sup>th</sup>. That ש is pronounced *shō* when it begins a word: as, שָׁפָר shō-fā'r; or a syllable: as, מִשְׁלַּח mich-shō'l, or preceded by (:), as, לְשֹׁנִי l'-shō-nī'. (See No. 6.)

3.

2.

1.

an enemy	שֹׁנֵא		rule thou	מֹשֶׁל		a ruler..	מֹשֶׁל
to carry ..	נֶשֶׂא		dominion	הַמֶּשֶׁל		the ruler	הַמֶּשֶׁל

3.	2.	1.
satiety .. שבע	a proverb .. מִשָּׁל	riches .... עֵשֶׂר
to do, make עשה	he enquired דָּרַשׁ	to enquire דָּרַשׁ
to withhold חָשַׁךְ	the third שְׁלִישִׁי	thirty .. שְׁלֹשִׁים
to lay bare חָשַׁף	he darkened חָשַׁךְ	darkness.. חָשֶׁךְ
6.	5.	4.
a horn .. שָׁפָר	spice .... בָּשֵׂם	he hated .. שָׂנֵא
a bribe .. שֹׁחַד	to lay hold תָּפַשׁ	a prince.. נָשִׂיא
a judge .. שֹׁפֵט	a carrier .. נָשָׂא	a field.... שָׂדֶה
agatekeeper שְׁעָר	carriers .. נִשְׂאִים	a burden.. מִשָּׁא
languages לְשׁוֹנוֹת	a maker .. עֹשֶׂה	he withheld חָשַׁךְ
an overseer שֹׁמֵר	to urge .... נָגַשׁ	flesh .... בָּשָׂר

6. ה, ח, and ע terminating a word, are pronounced אה, אח, אע : as, מַגְבִּיָּה mag-bi'-ah, not mag-bī-ha ; רוּחַ rū'ah, not rū'-ha ; רַקִּיעַ rākī'-ang, not rākī-gna ; רוּצָח rō-tsā-ah, not rō-tsā-ha\*. *The pathach at the end of a word under a ה or ח is called*

Practice.

פֶּתַח גְּבוּרָה

אֵלֹהֶ נְבוּהָ יִגְבֶּיהָ הַתְּמַרְמָה לֹחַ שִׁיחַ פָּרַח יָרַח  
פֶּתַח אֶפְרַח שְׁחוּחַ גְּבִיעַ רִקִּיעַ קְרוּעַ מְזֻרֵעַ מְרַעַע  
מִלְּקוּחַ אֶפְרָדַע

\* Some, however, pronounce these words mag-bi-ya, rūvah, rakī-yā, rō-tsāh.

*The following letters ב ג ד ט פ ק ת at the end of a word, preceded by [י] Shevah have a Shevah Nach expressed, as תִּזְכָּר*

קִשְׁט יִשְׁקוּ יִשְׁבּ מִדָּת בְּכַף נִרְדּ יִשְׁנָה אֶמְרָת אֶבְלָת

7. יהוה or יי is pronounced אֲדוֹנָי \* .ādōnāy\*  
 יהוה is pronounced .. אֱלֹהִים . .ēlō-hī'm\*  
 יְרוּשָׁלַם is pronounced יְרוּשָׁלַיִם .y'rū-shā-lā'-yim

8. Words consisting of the same consonants, yet differing in sense, in consequence of their having different vowel points.

to learn . . . . .	לָמַד	God . . . . .	אֵל
he learned . . . . .	לָמַד	to . . . . .	אֵל
to teach . . . . .	לָמַד	not . . . . .	אֵל
he taught . . . . .	לָמַד	a ram . . . . .	אֵיל
a brick . . . . .	לְבָנָה	strength . . . . .	אֵיל
the moon . . . . .	לְבָנָה	to be willing . . . . .	אָבָה
a poplar tree . . . . .	לְבָנָה	he would . . . . .	אָבָה
frankincense . . . . .	לְבָנָה	enmity . . . . .	אִיבָה
to her son . . . . .	לְבָנָה	a woman . . . . .	אִשָּׁה
a gate . . . . .	שַׁעַר	her husband . . . . .	אִשָּׁה
hair . . . . .	שַׁעַר	the sun . . . . .	חֶמֶה
a garment . . . . .	שָׁלֵמָה	a wall . . . . .	חֶמֶה
perfect . . . . .	שָׁלֵמָה	anger . . . . .	חֶמֶה
Solomon . . . . .	שָׁלֵמָה	milk . . . . .	חֶלֶב
her peace . . . . .	שְׁלוֹמָה	fat . . . . .	חֶלֶב

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\* This pronunciation is very ancient, as may be proved from the Septuagint and other ancient books. Many learned Christians, however, pronounce these words Jehovah.



READING LESSONS.

Genesis, Chap. i.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :  
וְהָאָרֶץ הָיְתָה תָהוֹ וּבְהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ  
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר  
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים  
בֵּין הָאוֹר וּבֵין הַחָשֶׁךְ :

*English pronunciation.*

<sup>1</sup> B'râ=shî'th' bā=rā' ęlō=  
hī'm âth hash=shā=ma'=  
yim v'âth<sup>2</sup> hā=ā'=rets :  
<sup>2</sup> V'hā=ā'=rets hāy'=thā'thō'=  
hū vā=bō'=hū v'hō'=shech  
âl=p'nâ'th'hōm v'rū'=ach  
ęlō=hī'm m'ra=he'=feth âl-  
<sup>3</sup> p'nâ'ham=mā='yim: Vay<sup>3</sup>=  
yō'=mer ęlō=hī'm y'hī ę'r,  
<sup>4</sup> va=y'hī ę'r : vay=ya'r ęlō=  
hī'm ęth-hā=ę'r kī-tō'b  
vay=yab=dā'l ęlō=him bân  
hā=ę'r ūbā'n ha=hō'=  
shech.

*Division of Syllables.*

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת  
הַשָּׁמַיִם \* וְאֶת הָאָרֶץ :  
וְהָאָרֶץ הָיְתָה תָהוֹ וּבְהוּ  
וְחָשֶׁךְ עַל־פְּנֵי  
תְהוֹם וְרוּחַ אֱלֹהִים  
מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם :  
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר  
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים  
אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל  
אֱלֹהִים בֵּין הָאוֹר וּבֵין  
הַחָשֶׁךְ :

<sup>1</sup> The Spanish Jews who pronounce (ר) like t, and sh'va initial like *short* (ě), would read this word Bērâ-sheet; and אֶת *ât*, &c.

<sup>2</sup> This word is pronounced vĕ-âth or wĕ-ât, not vâth nor wât.

<sup>3</sup> Like y in *boy*.

\* The two dots after ה &c. are made use of to indicate *dagesh hazak*.

## ANALYSIS.

## Verse 1.

**בְּרָאִשִּׁית** in [the] beginning. The dot in ב is *dagesh kal*. (See p. 6. & 35.) The two dots under it (בְּ) *sh'va initial*, (p. 23.) and must, therefore, be pronounced in conjunction with the following consonant and vowel בְּרָ. The two dots under ר are the sign of the vowel point *tsere* (p. 15). The א is *mute* (p. 22); the three consonants and vowel points forming together the *simple syllable*, (p. 21.) **בְּרָא** b'râ. The dot upon the right of ש shows this letter to be equivalent to *sh* (p. 43). The dot under it (שׁ) forms with the following י, which is *mute*, (p. 22.) the long vowel *hirik* (p. 15); and the ת is pronounced with it, forming together the *compound syllable* (p. 21.) **שִׁית**. The accent is on the last syllable. ב in, **רָאִשִּׁית** beginning.

**בְּרָא** he created<sup>2</sup>. The (ר) *kamets*, under ב and ר is *long*, (p. 39.) each forming a *simple syllable* (p. 21). א is *mute* (p. 22). Accent on the last syllable.

**אֱלֹהִים** God<sup>1</sup>. The (:) under ה is a *semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus **אֱלֹ** elō. The dot at the left of

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<sup>2</sup> <sup>1</sup> i. e. God created.

ֿ is the vowel point *hōlem* (p. 15). The dot under ה is *long hirik*, (p. 15.) being followed by ׳ which is *mute*, (p. 22.) and forming a compound syllable with final ם, thus הִים *hī'm*. Accent on the last syllable.

אֶת. The א is equal to â (p. 15); ת is pronounced with it. This word is the sign of the objective case.

הַשָּׁמַיִם *the heaven*. (-) under ה is the vowel point *pathah* (p. 15). The dot in the שׁ is *dagesh hazak*, (p. 36.) which as it doubles the letter in which it occurs, makes שׁ equivalent to שׁשׁ; the first of which is pronounced with the syllable that precedes it, הַשׁ *hash*, and the second is pronounced with its own vowel שׁ *shā*. מָ *ma'*, is a simple syllable having the accent. ך is pronounced like *y* in *yes*; the dot beneath it is *short hirik*, (p. 15.) forming a compound syllable with the ם, thus ךִּם *yim*. The accent is on the *penultimate*, and the whole word is pronounced *hash-shā-mā-yim*. ה is the sign of the article *the*.

וְ (:) is *sh'va initial* (p. 23). אֶת has already been explained. ו is equivalent to *and*.

הָאָרֶץ *the earth*. (י) under ה and א is long, (p. 39.) forming each a simple syllable. (י) under ר is

the vowel point *segol*, (p. 15.) forming a compound syllable with ץ *final*. Accent on the penultimate. ה is the sign of the article (*the*). The two dots (:) after this word, indicate the end of the verse.

*Verse 2.*

וְהָאֶרֶץ *and the earth*. See the preceding word. ו *and*, ה *the*, אֶרֶץ *earth*.

הִיְתָה *she was*. The small stroke next to ה is *metheg*, (p. 22.) which shows that (ר) is a long vowel, as short (ר) never admits *metheg*; this being a simple syllable, the (:) under י must be *sh'va initial*, (p. 37.) belonging to ת. The last ה is *mute* (p. 21). Accent on the last syllable. The word is read *hā-'ythā'* not *hāy-thā'*.

תְּהוֹ *without form*. *Dagesh kal* is omitted in ת because the preceding word ends in a quiescent letter (p. 35). The point next to ת is the vowel *ō*, forming the syllable ת *thō*. The ו with the dot is the vowel *shurek ū*, (p. 15.) forming with the ה the syllable הו *hū*. Accent on the penultimate syllable.

וְכָהוּ *and void*. (ר) under כ is a simple syllable. The dot next to כ is the vowel *ō*. ו *and*, כָהוּ *void*. Accent on the penultimate syllable.

וְחֹשֶׁךְ *and darkness*. The dot upon שׁ performs two offices; it shows that the preceding ה is pronounced ḥō, and that שׁ is *sh* and not *s*, (p. 43). The two dots ך are *sh'va final* (p. 38). Accent on the penultimate; and the word is pronounced *v'hō-shech*. וְ and, חֹשֶׁךְ *darkness*.

עַל- *upon*. A compound monosyllable, joined to the next word by (־) *makkeph* (p. 21), and is, therefore unaccented. *monosyllable a word of one syllable.*

פָּנֵי *the face of*. The ם is *mute* (p. 23).

תְּהוֹם *the deep*. A monosyllable. The *shv'a* is *initial*. ת is without dagesh, because the preceding word ends in a *mute* (p. 35).

רוּחַ *and the spirit of*. The (־) under ה is pronounced פֶּתַח וְגִבּוֹהַּ as if it were under a preceding א (p. 45), *v'rū-āch*. וְ and, רוּחַ *spirit*.

אֱלֹהִים *God*. This word has already been explained.

מְרַחֵף *[was] hovering*. (:) under מ is *sh'va initial*. (־) under ר is the vowel point *pathah* (p. 15), forming together the simple syllable מֶר m'ra. The three dots under ה and פ are *segol* (p. 15), the first forming the simple syllable הֶ he, the second the compound syllable פֶּת. Accent on the penultimate.

עַל־פָּנַי. (See the preceding page).

הַמַּיִם *the waters*. The dot in מ is *dagesh hazak*, and is, therefore, equal to מַמ, one being pronounced with the preceding syllable, thus מַה, the other with its own vowel (ַ) which is long *ā*, because it has the accent (◌́) (p. 39). ם sounds like *y* in *yes*. The (.) under it is short *i*, forming a compound syllable with *final* ם. The word is pronounced *ham-ma'-yim*. ה *the*, מַיִם *waters*. The (:) indicates the end of the verse.

### Verse 3.

וַיֹּאמֶר *And he said*². The dot in ם is *dagesh hazak*. (See the preceding word.) The dot next to ם is the vowel *ō*. The ם is *mute*. The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer*.

אֱלֹהִים *God*¹, (see verse 1.) i. e. *and God said*.

יְהִי *it shall be*. ם sounds like *y* in *yes*. The (:) under it is *sh'va initial*. (.) under ה is long *ī* (p. 39). The second ם is *mute*. Pronounced *y'hī* or *ye-hī*.

אוֹר *light*. אֵ represents the vowel *ō* (p. 15), and is pronounced together with the ך, thus, אֵר *ō'r*.

וַיְהִי־אוֹר *and it was light*. (י) next to ו is *metheg*, and consequently the following (:) is *sh'va initial*.

(p. 38). The small horizontal stroke after the second ' is *makkeph* (p. 21), in consequence of which the word is unaccented, and is pronounced with the following word אֹר, thus *va-y'hî-ṭō'r*. The (:) after אֹר indicates the end of the verse.

Verse 4.

וַיַּרְא and he saw<sup>2</sup>. The dot in י is *dagesh hazak*. (:) under the ר is *sh'va final* (p. 39). א is *mute*. The word is pronounced *vay-ya'r*.

אֱלֹהִים *God*<sup>1</sup>. (See verse 1.) i. e. *and God saw*.

אֶת sign of the objective case. (◌) after ת is *makkeph*, which joins it to the next word, in consequence of which it is unaccented, and has the short vowel (◌ e) instead of (◌ á). Compare this word with אֶת in verse 1.

הָאֹר the light, (see the preceding verse). הֵאֱרָא the, אֹר light.

כִּי-טוֹב that [it was] good. The dot in כ is *dagesh kal* (p. 35). The dot under it (כִּי) is *long ī*. י is *mute*. (◌) is *makkeph*, which is the reason that this word is unaccented. It is pronounced with the following word *tō'b*, which has the accent. כִּי that, טוֹב good.

וַיִּבְדֵּל *and he divided*<sup>2</sup>. וַי (see the word וַיִּרְא, verse 4.)

The (:) under ב is *sh'va final*, because the ד which follows it has *dagesh kal* (p. 36). Accent on the last syllable. Pronounced *vay-yab-dá'l*.

אֱלֹהִים *God*<sup>1</sup>, (see verse 1.) i.e. *and God divided*.

בֵּין *between*. The dot in ב is *dagesh kal*. The ׳ is *mute*.

הָאוֹר *the light*. (See the preceding verse.)

וּבֵין *and between*. ו is pronounced *ū*, not *vū*, (p. 22.)  
בֵּין (See the same word above). ו *and*, בֵּין *between*.

הַחֹשֶׁךְ *the darkness*. (See verse 2.)

## PRACTICE.

(Gen. i.)

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ לַיְלָה וַיְהִי־עֶרֶב <sup>5</sup>

וַיְהִי בֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ <sup>6</sup>

הַמַּיִם וַיְהִי מִבְדִּיל בֵּין מַיִם לַמַּיִם : וַיַּעַשׂ אֱלֹהִים אֶת־ <sup>7</sup>

הָרָקִיעַ וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם

אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁנִי :



*The same verses divided into Syllables, with the literal translation.*

Observe.—The English words connected by hyphens answer to the Hebrew words under which they stand: thus, the words ‘*And-he called*’ belong to the single Hebrew word וַיִּקְרָא; the words ‘*and-to-the-darkness,*’ belong to וְלַחֹשֶׁךְ. The English words *within crotchets* are not expressed in Hebrew.

The letters <sup>a</sup>, <sup>b</sup>, <sup>c</sup>, &c. refer to the explanatory notes. The figures <sup>1</sup>, <sup>2</sup>, &c., refer to the order of the Hebrew words. Thus, *And*<sup>1</sup>-*he-called*<sup>1</sup> *God*<sup>2</sup>, means that *and-he-called* are expressed by the *first* Hebrew word וַיִּקְרָא, and that *God* corresponds with the *second* Hebrew word אֱלֹהִים. *m. l.* stand for *more literal*; *Heb.* for *Hebrew*; *m.* for *masculine*; *f.* for *feminine*; *p.* for *plural*.

Begin at the right and proceed to the left:—

וַיִּקְרָא אֱלֹהִים<sup>a</sup> לְאֹר<sup>b</sup> יוֹם וְלַחֹשֶׁךְ<sup>c</sup> קָרָא  
he-called and-to-the-darkness, day to-the-light God<sup>2</sup> And<sup>1</sup>-he-called<sup>1</sup>

לַיְלָה וַיְהִי-<sup>d</sup> עֶרֶב<sup>m</sup> וַיְהִי-<sup>n</sup> בֹקֶר<sup>m</sup> יוֹם אֶחָד<sup>e</sup> :  
. one day morning and-he-was evening And-he-was . night

וַיֹּאמֶר אֱלֹהִים יְהי רַקיעַ<sup>f</sup> בְּתוֹךְ<sup>e</sup> הַמַּיִם<sup>h</sup>  
the-waters in-the-midst-of an expanse he shall-be God<sup>2</sup> And<sup>1</sup>-he-said<sup>1</sup>

<sup>a</sup> i. e. *And God called.*

<sup>b</sup> לְ to the, אֹר light.

<sup>c</sup> וְ and, לַ to the, חֹשֶׁךְ darkness.

<sup>d</sup> The Hebrew has no neuter gender.

Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine*. The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, וַיֹּאמֶר אֱלֹהִים *and God said*; or he must substitute the neuter pronoun [it], as in the word וַיְהִי “and he was,” i. e. *and it was*. <sup>e</sup> i. e. *One day*. <sup>f</sup> i. e. *An expanse shall be*. <sup>g</sup> בְּ in,

תוֹךְ midst of. <sup>h</sup> הַ the, מַיִם waters.

וַיַּהֲדִיל<sup>a</sup> בֵּין מַיִם לַמַּיִם<sup>b</sup> : וַיַּעַשׂ<sup>c</sup>  
 And-he-made .to-the-waters waters between a divider and-he-shall-be  
 אֱלֹהִים אֶת־הָרָקִיעַ<sup>e</sup> וַיַּבְדֵּל<sup>d</sup> בֵּין הַמַּיִם<sup>f</sup>  
 the-waters between and-he-divided , the-expanse God  
 אֲשֶׁר מִתַּחַת<sup>d</sup> לָרָקִיעַ<sup>e</sup> וּבֵין<sup>f</sup> הַמַּיִם<sup>f</sup>  
 the-waters and between to-the-expanse from under [were] which  
 אֲשֶׁר מֵעַל<sup>e</sup> לָרָקִיעַ<sup>e</sup> וַיְהִי־כֵן<sup>g</sup> : וַיִּקְרָא<sup>h</sup>  
 And<sup>h</sup>-he-called<sup>h</sup> , so and-it-was to-the-expanse from-above [were] which  
 אֱלֹהִים לָרָקִיעַ<sup>e</sup> שְׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר  
 morning and-he-was evening And-he-was .heavens to-the-expanse God  
 יוֹם שֵׁנִי :  
 .second<sup>h</sup> day

The learner may now, by way of practice, proceed to divide the following words into their respective syllables, and to analyze them in the same manner as first four verses, page 47.

## PRACTICE.

Gen.i. 9—13.

וַיֹּאמֶר אֱלֹהִים יִקְוּ<sup>1</sup> הַמַּיִם מִתַּחַת הַשָּׁמַיִם  
 the-heavens from-under the-waters they-shall-be-assembled God<sup>2</sup> And<sup>1</sup>-he-said<sup>1</sup>  
 אֶל מְקוֹם אֶחָד וְהִרְאָה<sup>3</sup> הַיַּבֶּשָׁה<sup>4</sup> וַיְהִי־כֵן :  
 .so and-it-was , the-dry-land<sup>1</sup> and-she-shall-be-seen , one<sup>k</sup> place to

<sup>a</sup>A divider, or something that shall cause a separation. The meaning of this clause is, that the expanse shall form a separation, &c.  
<sup>b</sup> לַ to the, מַיִם waters. \* This word is not expressed in English.  
<sup>c</sup> וַיַּעַשׂ the, רָקִיעַ expanse. <sup>d</sup> מִ from, תַּחַת under. <sup>e</sup> לַ to the, רָקִיעַ expanse. <sup>f</sup> וּבֵין and, בֵּין between. <sup>g</sup> מִ from, עַל above. <sup>h</sup>i.e. The second day. <sup>i</sup> Pronounced yik-kā-vū. <sup>k</sup> i.e. To one place.  
<sup>1</sup> i.e. And let the dry land be seen or appear. See note <sup>d</sup>, in the preceding page.

וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵהָ<sup>a</sup>  
 and-to-the-collection-of , earth to-the-dry-land God<sup>2</sup> And<sup>1</sup>-he-called<sup>1</sup>  
 הַמַּיִם קָרָא יָמִים וַיֵּרָא אֱלֹהִים כִּי-טוֹב :  
 .good that-[it-was] God and-he-saw , seas he-called the-waters  
 וַיֹּאמֶר אֱלֹהִים תְּדַשֵּׁא הָאֶרֶץ דָּשָׁא עֵשֶׂב מְזִרִיעַ<sup>b</sup>  
 seeding herb grass the-earth she-shall-germinate God<sup>2</sup> And-he-said<sup>1</sup>  
 זָרַע עֵץ פְּרִי עֹשֶׂה-פְּרִי לְמִינוֹ אֲשֶׁר יִרְעוּ-בּוֹ  
 in-him his-seed [hath]-which after-his-kind fruit producing fruit<sup>c</sup> tree , seed  
 עַל הָאֶרֶץ וַיְהִי-כֵן : וַתֵּבִיא וְהָאֶרֶץ<sup>d</sup>  
 the-earth<sup>6</sup> And<sup>5</sup>-she-brought-forth<sup>5</sup> .so and-it-was , the-earth upon  
 דָּשָׁא עֵשֶׂב מְזִרִיעַ זָרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה-פְּרִי  
 fruit producing and-tree , after-his-kind seed seeding herb , grass  
 אֲשֶׁר יִרְעוּ-בּוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי  
 that-[it was] God<sup>6</sup> And<sup>5</sup>-he-saw<sup>5</sup> .after-his-kind in-him his-seed [had] which  
 טוֹב : וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי :  
<sup>e</sup> third day morning and-he-was evening And-he-was .good

To render the following Reading Lessons as useful as possible, the Hebrew letters expressing the modification of words are printed in *open letters*, and their corresponding English words and variations in *italics*. By this method, the learner will be enabled to acquire, practically, the import of the *prefixes and affixes*, and to ascertain the precise meaning of the Hebrew words.

<sup>a</sup> וַיִּקְרָא and, לְ to, מִקְוֵהָ collection of.

i. e. *Having the property of yielding seed.*

<sup>d</sup> i. e. And the earth brought forth.

and it was morning the third day.

<sup>b</sup> m. l. *Causing seed.*

<sup>c</sup> i. e. *Fruit-trees.*

<sup>e</sup> i. e. And it was evening

(Genesis, xxix. 4—11.)

וַיֹּאמֶר לָהֶם יַעֲקֹב	<i>And<sup>1</sup>-he-said<sup>1</sup> unto<sup>2</sup>-them<sup>2</sup> Jacob<sup>a</sup>,</i>
אָחֵי מִצְרָיִם	<i>my-Brethren<sup>b</sup>, from-whence [are]</i>
אַתֶּם וַיֹּאמְרוּ מִחָרָן	<i>ye ? And-they-said, from-Haran</i>
אֲנַחְנוּ : וַיֹּאמֶר לָהֶם	<i>we [are]. And-he-said to-them,</i>
הִידְעֶתֶם אֶת־לָבָן בֶּן־נָחוֹר	<i>know-ye Laban [the] son-of</i>
נָחוֹר : וַיֹּאמְרוּ יָדַעְנוּ :	<i>Nahor ? And-they-said, we-know.</i>
וַיֹּאמֶר לָהֶם הַשְׁלוֹם	<i>And-he-said unto-them, Is peace</i>
לוֹ וַיֹּאמְרוּ שְׁלוֹם	<i>to him<sup>d</sup> ? And-they-said, peace<sup>e</sup>:</i>
וַהֲיֵנָה רָחֵל בְּתוּרָא	<i>and-behold, Rachel his-daughter</i>
בָּאָה עִם־הַצֹּאֵן :	<i>cometh with the-sheep<sup>g</sup>.</i>
וַיֹּאמֶר הֵן עוֹד הַיּוֹם	<i>And-he-said, Lo, yet the-day [is]</i>
גָּדוֹל לֹא־עֵת הַאֲסוֹף	<i>great<sup>h</sup> [it is] not time to-be-gathered</i>
הַמִּקְנָה הַשֶּׁקֶף הַצֹּאֵן	<i>the-cattle ; water-ye<sup>i</sup> the-sheep.</i>
וּלְכוּ רְעוּ :	<i>and-go [and] pasture.</i>

<sup>a</sup> *i. e.* And Jacob said unto them.      <sup>b</sup> *i. e.* My friends.      <sup>c</sup> *ה* in this word, and *ה* in הַשְׁלוֹם are the signs of interrogation.      <sup>d</sup> *i. e.* Is he well ?      <sup>e</sup> *i. e.* He is well.      <sup>f</sup> בָּאָה the accent is on the last syllable, showing it to be the participle feminine, used to indicate the present tense, viz. ‘*she cometh.*’ But בָּאָה in verse 9, has the accent on the penultimate syllable, indicating it to be the past tense, and it is, therefore, rendered ‘*she came.*’      <sup>g</sup> צֹאֵן is the name for small cattle, such as sheep, goats, &c.      <sup>h</sup> *i. e.* It is yet early in the day.      <sup>i</sup> *m. l.* Make ye, or cause ye the sheep to drink.

וַיֹּאמְרוּ לֹא נִכְלָה	<i>And-they-said, not we-shall-be able<sup>a</sup>.</i>
עַד אֲשֶׁר יֵאָסְפוּ	<i>until that they-shall-be-assembled</i>
כָּל-הַעֲדָרִים וְגִלְלוּ	<i>all the-flocks, and-they-shall-roll<sup>b</sup></i>
אֶת-הָאֶבֶן מֵעַל פִּי	<i>the-stone from-above [the]-mouth-</i>
הַבְּאֵר וְהִשְׁקִינוּ	<i>of the-well, and-we-shall-water<sup>c</sup></i>
הַצֹּאן :	<i>the-sheep.</i>
עוֹדָנָה מְדַבֵּר	<i>While-yet-he [was] speaking</i>
עִמָּם וְרַחֵל בָּאָה עִם-	<i>with-them<sup>d</sup>, and-Rachel came with</i>
הַצֹּאן אֲשֶׁר	<i>the-sheep which [belonged]</i>
לְאָבִיהָ בִּי רְעָה <sup>e</sup>	<i>to-her-father ; for a-shepherdess</i>
הִיא : וַיְהִי כֵּן אֲשֶׁר <sup>f</sup>	<i>she [was]. And-it-was when</i>
רָאָה יַעֲקֹב אֶת-רַחֵל בִּת-	<i>Jacob<sup>g</sup> saw<sup>h</sup> Rachel [the] daughter-</i>
לָבָן אָחִי	<i>of Laban [the] brother-of</i>
אִמּוֹ וְאֶת-צֹאן	<i>his-mother, and-[the]-sheep-of</i>
לָבָן אָחִי אִמּוֹ	<i>Laban [the] brother-of his-mother,</i>
וַיִּגַּשׁ יַעֲקֹב <sup>i</sup>	<i>and'-he-approached<sup>i</sup> Jacob<sup>g</sup>,</i>
וַיִּגֹּל אֶת-הָאֶבֶן	<i>and-he-rolled the-stone</i>
מֵעַל פִּי	<i>from-above [the] mouth-of</i>
הַבְּאֵר וַיִּשְׁקֵן <sup>j</sup> אֶת-	<i>the-well, and-he-watered<sup>i</sup> the</i>

<sup>a</sup> *i. e.* We cannot.      <sup>b</sup> *i. e.* And the *shepherds* will roll.      <sup>c</sup> See note <sup>i</sup>, p. 58.      <sup>d</sup> *i. e.* During the time he was speaking to them.      <sup>e</sup> See note <sup>f</sup>, p. 58.      <sup>f</sup> The feminine of רְעָה a *shepherd*.      <sup>g</sup> m. l. *As which he saw Jacob, i. e.* just as Jacob saw Rachel.      <sup>h</sup> *i. e.* And Jacob approached.      <sup>i</sup> See note <sup>i</sup>, p. 58. Pronounced *vay-yashk*.

צֵאן לָבָן אָחִי	sheep-of Laban [the] brother-of
אִמּוֹ : וַיִּשָּׁק יַעֲקֹב	his-mother. And <sup>2</sup> -he-kissed <sup>2</sup> Jacob <sup>3</sup>
לְרַחֵל וַיִּשָּׂא	to-Rachel, and-he-lifted-up
אֶת-קוֹלוֹ וַיִּבְךְ :	his-voice, and-he-wept.
וַיַּגֵּד יַעֲקֹב לְרַחֵל כִּי	And <sup>1</sup> -he-told <sup>1</sup> Jacob <sup>2</sup> to Rachel that
אָחִי אָבִיהָ הוּא	[the] brother <sup>b</sup> -of-her-father he [was,]
וְכִי בֶן-רִבְקָה	and-that [the] son-of Rebecca
הוּא וַתֵּרָץ וַתֹּגֵד	he [was]; and-she-ran and-she-told
לְאָבִיהָ :	[it] to-her-father.

(Genesis, xxxi. 36—43.)

וַיַּעַן יַעֲקֹב וַיֹּאמֶר	And <sup>1</sup> -he-answered <sup>1</sup> Jacob <sup>2</sup> and-said
לְלָבָן מַה-פְּשָׁעִי	to-Laban, What [is] my-trespass ?
מַה חַטָּאתִי כִּי	What [is] my-sin ? that
דָּלַקְתָּ אַחֲרַי :	thou-hast-pursued after-me.
כִּי מִשְׁשַׁתָּ	[Now] that thou-hast-searched
אֶת-כָּל-כֵּלֵי מַה-	all-my-vessels, what
מָצָאתָ מִכָּל	hast-thou-found from-all [the]

<sup>a</sup> There are three dots in the letter וַי. The first is *dagesh*, indicating that ו is pronounced like *ch* in *chord*. The two other dots are *sh'va* final. (See p. 29.) Root וָכַח to weep. <sup>b</sup> i. e. That he was a relative or kinsman. <sup>c</sup> The second (ר) in this word is *short*, because it forms a *compound unaccented syllable*. (See p. 41.)

כְּלֵי-בֵיתָהּ שִׁים	vessels-of thy-house ? place [it]
כֹּה נִגַּד אִמִּי	here before my-brethren
וְאֶתֵּיהֶם	and-thy-brethren,
וְיִדְּכוּ בֵּין	and-they-shall-decide <sup>a</sup> between
שְׁנֵיכֶם : זֶה עֲשָׂרִים שָׁנָה	us-two. This twenty years <sup>b</sup>
אֲנִי עִמָּךְ רְחֵלָה	I [have been] with-thee, thy-ewes
וְעִזֶּיךָ לֹא	and-thy-she-goats not
שָׁכְלוּ	have cast-their-young
וְאֵילֵי צֹאנְךָ לֹא	and-[the] rams-of thy-flock not
אָכְלוּ : מִרְפָּה <sup>c</sup>	have I eaten.. What-was-torn [of
לֹא-הֵבֵאתִי	beast <sup>c</sup> ] not-have-I-brought
אֵלֶיךָ אֲנִי	unto-thee, [but]-I
אֲחַמְצָה <sup>d</sup>	was-obliged-to-bear-the-loss <sup>d</sup> ;
מִיָּדִי תִבְקֹשׁ שָׁנָה <sup>e</sup>	from-my-hand didst-thou-require-it <sup>e</sup> ,
יָגֵבְתִּי יוֹם וְיָגֵבְתִּי	[whether]stolen by day or-stolen-by
לַיְלָה : הֵיכָּתִי בַּיּוֹם	night. [Where] I-was in-the-day
אָכְלָנִי חֶרֶב <sup>f</sup>	consumed-me [the] heat <sup>f</sup> ,
וְקָרָח בַּלַּיְלָה	and-[the]-frost in-the-night,

<sup>a</sup> *i. e.* That they may decide.      <sup>b</sup> *Heb.* year.      <sup>c</sup> *m. l.* A torn one, *f.*      <sup>d</sup> *m. l.* I-should-miss-her, *i. e.* I was obliged to account for whatever was torn by beasts.      <sup>e</sup> *m. l.* Thou-wouldst-seek-[her], *i. e.* the torn one, וְ, ought to have had *dagesh*. This and the preceding tense are in Hebrew in the future.      <sup>f</sup> גִּבְתִּי (י) in this and the following word, is substituted for (י), and has, therefore, *metheg* annexed. (See page 42.)      <sup>g</sup> *lit.* The dryness, or the drought.

וַתָּדָר שְׁנָתִי	<i>and-she<sup>a</sup>-wandered my-sleep</i>
מֵעֵינַי : זֶה-לִּי	<i>from-mine-eyes. This-[is]-to-me</i>
עֲשָׂרִים שָׁנָה בְּבֵיתְךָ	<i>twenty years<sup>b</sup> in-thy-house<sup>c</sup>;</i>
עֲבַדְתִּיךָ אַרְבַּע-עֶשְׂרֵה	<i>I-served-thee fourteen</i>
שָׁנָה בְּשְׁתֵּי בָנוֹתֶיךָ	<i>years<sup>b</sup> for-two-of thy-daughters,</i>
וְשֵׁשׁ שָׁנִים בְּצֹאֲנֶךָ	<i>and-six years for-thy-cattle ;</i>
וַתַּחֲלֶף אֶת-מִשְׁכָּרְתִּי	<i>and-thou-didst-change my-wages</i>
עֲשָׂרַת מָנִים : לֹוִי אֱלֹהֵי	<i>ten times. Unless [the] God-of</i>
אָבִי אֱלֹהֵי אַבְרָהָם	<i>my-father, [the] God-of Abraham,</i>
וּפָחַד <sup>b</sup> יִצְחָק הָיָה	<i>and [the]-fear<sup>d</sup>-of Isaac, had-been</i>
לִי כִי עָתָה רִיקָם	<i>for-me<sup>e</sup>, surely now empty</i>
שִׁלַּחְתָּנִי	<i>thou-wouldest-have-sent-me-away</i>
אֶת-עֲנִי וְאֶת-יָגִיעִי	<i>my-affliction and-the-labours-of</i>
כִּפִּי רָאָה אֱלֹהִים	<i>my-hands God saw<sup>f</sup>,</i>
וַיִּרְכָּב אָמָשׁ :	<i>and-he-decided<sup>g</sup> last-night.</i>
וַיַּעַן לָבָן וַיֹּאמֶר	<i>And-he-answered Laban and-said</i>
אֶל יַעֲקֹב הַבָּנוֹת	<i>unto Jacob,—The-daughters [are]</i>
בָּנוֹתֵי וְהַבָּנוֹתִים	<i>my-daughters, and-the-sons [are]</i>
בָּנֵי וְהַצֹּאֲן	<i>my-sons, and the-cattle [are]</i>

<sup>a</sup> *i. e.* My sleep wandered, &c. שְׁנָה sleep, being of the feminine gender. <sup>b</sup> *Heb.* year. <sup>c</sup> *i. e.* I have now been twenty years, &c.

<sup>d</sup> *i. e.* He whom Isaac revered, namely, God. <sup>e</sup> *i. e.* With me

<sup>f</sup> *Heb.* saw God, *i. e.* God saw. <sup>g</sup> Or rebuked.



צֹאנֵי וְכָל אֲשֶׁר-אֵתָהּ      my-cattle, and-all which thou  
 רָאָה לִי-הוּא      seest, to-me it-[is]<sup>a</sup> ;  
 וְלִבְנֹתַי מָה      and-to-my-daughters what  
 אֶעֱשֶׂה לָאֵלֶּה הַיּוֹם אוֹ      shall-I-do to-these this-day, or  
 לְבָנֶיהֶן אֲשֶׁר      unto-their-children which  
 יִלְדוּ :      they-have-born.

*Nathan's Parable.* 2 Sam. xii. 1—12.)

וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶל-      And<sup>1</sup> the-Lord<sup>2</sup>-sent Nathan to  
 דָּוִד וַיָּבֹא אֵלָיו      David, and-he-came unto-him,  
 וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ      and-he-said to-him. Two men were  
 בְּעִיר אֶחָת<sup>b</sup> אֶחָד עָשִׂיר      in<sup>1</sup> one<sup>2</sup> city<sup>1</sup> ; one rich,  
 וְאֶחָד רֵאשׁ : לְעָשִׂיר הָיָה<sup>c</sup>      and-one poor. To-the rich man was<sup>c</sup>  
 צֹאן וּבָקָר הֲרֵבָה מְאֹד      flocks and-herds much very<sup>d</sup>.  
 וְלָרֵשׁ אֵין-כֹּל<sup>e</sup>      And-to-the-poor-man nothing<sup>e</sup> at-  
 כִּי אִם-כִּבְשָׂה אֶחָת קִטְמָה      all, save one<sup>4</sup> little<sup>5</sup> ewe-lamb<sup>3</sup>,  
 אֲשֶׁר קָנָה      which [he-had]-bought,  
 וַיְחַיֶּהָ      and-he-nourished-her,

<sup>a</sup> m. l. To me, he, i. e. is mine, or belongs to me.

the-city one.

<sup>c</sup> i. e. The rich man had.

abundance.

<sup>e</sup> i. e. And the poor man had nothing, &c.

<sup>b</sup> m. l. In-

<sup>d</sup> i. e. In great

וַתִּגְדַּל עִמּוֹ	<i>and-she-grew-up with-him,</i>
וְעִם-בְּנָיו יַחְדּוֹ	<i>and-with his-children together ;</i>
מִמֶּתוֹ <sup>א</sup> תֹּאכַל <sup>ב</sup>	<i>from-his-morsel she-used-to-eat,</i>
וּמִכֶּסֶף	<i>and-from-his-cup.</i>
תִּשְׁתֶּה <sup>ב</sup>	<i>she-used-to-drink,</i>
וּבְחִיקוֹ תִשְׁכַּב <sup>ב</sup>	<i>and-in-his-bosom she-used-to-lie,</i>
וַתְּהִי-לּוֹ	<i>and-she-was to-him</i>
בִּתּוֹ : וַיָּבֵא	<i>as-a-daughter. And-there-came<sup>c</sup></i>
הַלֵּךְ לְאִישׁ הָעָשִׁיר	<i>a-traveller to<sup>2</sup>-the<sup>3</sup>-rich<sup>3</sup>-man<sup>2</sup>,</i>
וַיַּחְמַל לָקַחַת	<i>and-he-had-compassion to-take</i>
מִצֹּאֲנוֹ	<i>from-his-[own]-flock</i>
וּמִבְּקָרוֹ	<i>and-from-his-[own]-herd</i>
לַעֲשׂוֹת	<i>to-make-[a feast]</i>
לְאִתְּרָהּ	<i>to-the-way-faring-man</i>
הַבָּא לּוֹ	<i>who-had-come unto-him,</i>
וַיִּקַּח אֶת-	<i>and-he-took the</i>
בְּנִשְׁתׁ הָאִישׁ הָרֹאשׁ	<i>lamb-of the<sup>2</sup>-poor<sup>3</sup>-man<sup>2</sup></i>
וַיַּעֲשֶׂה לְאִישׁ	<i>and-prepared-it<sup>d</sup> for-the-man</i>
הַבָּא אֵלָיו :	<i>that-had-come unto-him.</i>
וַיִּחַר <sup>ה</sup> אָף	<i>And-it-kindled<sup>e</sup> [the]-anger-of</i>

<sup>a</sup> פֶּת a morsel, bit, or piece of bread.      <sup>b</sup> These three verbs are in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done.  
<sup>c</sup> Heb. and-he-came.      <sup>d</sup> m. l. And he made her, i. e. he dressed the lamb.  
<sup>e</sup> m. l. And he kindled ; אָף anger, being masculine.

דָּוִד בְּאִישׁ	David <i>against-the-man</i> ,
מְאֹד וַיֹּאמֶר אֶל	exceedingly, <i>and-he-said</i> unto
נָתָן חִי-יְהוָה כִּי	Nathan, [as] <i>the-Lord</i> <sup>2</sup> -liveth <sup>2</sup> that
בֶּן-מָוֶת הָאִישׁ	a son-of-death <sup>a</sup> [is] <i>the-man</i>
הָעֹשֶׂה זֹאת : וְאֶת-הַכֶּבֶשֶׂה	<i>that-doeth</i> this. <i>And-the-lamb</i>
יִשְׁלֹם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר	<i>he-shall-pay</i> four-fold, because
עָשָׂה אֶת-הַדָּבָר הַזֶּה	<i>he-did</i> this <sup>2</sup> thing <sup>3</sup> ,
וְעַל אֲשֶׁר לֹא-חָמַל :	<i>and-because he-did</i> <sup>4</sup> not <sup>3</sup> pity <sup>4</sup> .
וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה	<i>And</i> <sup>1</sup> Nathan <sup>3</sup> said <sup>1</sup> to-David. Thou
הָאִישׁ כֹּה-אָמַר	[art] <i>the-man</i> . Thus said [the]
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי	Lord God-of Israel, I
מִשְׁחָתִיךָ לְמֶלֶךְ עַל-	anointed- <i>thee</i> for-a-king over
יִשְׂרָאֵל וְאֲנֹכִי הִצַּלְתִּיךָ	Israel, <i>and-I</i> delivered- <i>thee</i>
מִיַּד שָׂאוּל :	<i>from-the-hand-of</i> Saul.
וְאֶתְּנָה לְךָ אֶת-בֵּית	<i>And-I-gave</i> to- <i>thee</i> the-house-of-
אֲדֹנֶיךָ וְאֶת-נָשָׁי	<i>thy-master</i> <sup>b</sup> , <i>and-the</i> wives-of
אֲדֹנֶיךָ בְּחִיקָךְ	<i>thy-master</i> into- <i>thy-bosom</i> ,
וְאֶתְּנָה לְךָ אֶת-בֵּית	<i>And-I-gave</i> to- <i>thee</i> the-house-of
יִשְׂרָאֵל וְיְהוּדָה וְאִם מְעַט	Israel <i>and-Judah</i> , <i>and-if</i> little <sup>c</sup>
וְאֶסְפָּה לְךָ	<i>then-I-would-add</i> to- <i>thee</i>

<sup>a</sup> "A son of death the man," *i. e.* the man who did this, deserves death.

<sup>b</sup> *Heb.* masters. The plural of this word being mostly used instead of the singular.

<sup>c</sup> *i. e.* If these be too little (few), I would add as many and as many more.

כָּהֲנָה וְכַהֲנָה : מִדּוֹעַ	<i>as-they and-as-they<sup>a</sup>. Why</i>
בְּנֵית אֶת־דָּבָר	<i>hast-thou despised-the-word-of</i>
יְהוָה לַעֲשׂוֹת * הָרַע	<i>the-Lord, to-do what-is evil<sup>b</sup></i>
בְּעֵינָיו אֶת אֹרֻיָּה הַחֲתִי	<i>in-his-eyes<sup>c</sup> ? Uriah the-Hittite</i>
הַפִּיטָה בַּחֶרֶב	<i>thou-hast-smitten with-the-sword,</i>
וְאֶת־אִשְׁתּוֹ לָקַחְתָּ	<i>and-his-wife thou-hast-taken</i>
לָךְ לְאִשָּׁה וְאֹתוֹ	<i>to-thee for-a-wife, and-him</i>
הָרַגְתָּ בַּחֶרֶב	<i>thou-hast-slain with-the-sword-of</i>
בְּנֵי עַמּוֹן :	<i>the-sons-of Ammon.</i>

(Psalm xxiv. 11—15.)

לְכוּ בְּנִים * שִׁמְעוּ לִי	<i>Come-ye children, hearken-ye unto-me :</i>
יִרְאֵת יְהוָה אֶלְמִדְרָם :	<i>[The]-fear-of the-Lord I-will-teach-you.</i>
מִי־הָאִישׁ הַחֲפֵץ חַיִּים	<i>Who [is]the-man that-desireth life,</i>
אֹהֵב יָמִים לִרְאוֹת * טוֹב :	<i>[that] loveth days to-see-good ?</i>
נִצּוֹר לְשׁוֹנֶה מִרַּע	<i>Keep thy-tongue from-evil,</i>
וּשְׂפָתָיו <sup>1</sup> מִדְּבַר מִרְמָה :	<i>and-thy-lips from-speaking deceit.</i>
סוּר מִרַּע וַעֲשֵׂה־טוֹב	<i>Depart from-evil and-do good,</i>
בִּקֵּשׁ שָׁלוֹם וְרִדְפֵהוּ :	<i>seek peace and-pursue-it<sup>k</sup>.</i>

<sup>a</sup> *i. e.* As many and as many.      \* From עָשָׂה to do.      <sup>b</sup> Heb. *The evil, i. e.* that which is evil.      <sup>c</sup> *i. e.* In his sight.      <sup>d</sup> *Lit.* go ye.      <sup>e</sup> *Sing.* בֶּן a son, *plu.* בָּנִים sons, or children.      <sup>f</sup> יִרְאֵה fear, יִרְאֵת fear of.      <sup>g</sup> This word is never used in the singular number.      <sup>h</sup> From רָאָה to see.      <sup>i</sup> שִׁפָּה a lip.      <sup>k</sup> Heb. him.

(Isaiah lviii. with slight alterations.)

פָּרֶם לָרֹעֵב לֶחֶמְךָ	Break <i>to-the</i> -hungry <i>thy</i> -bread,
וַעֲנִיִּים מְרֻדִים הָבֵא בֵּית	<i>and</i> '-[the] afflicted <sup>2</sup> poor <sup>1</sup> bring- into [the] house ;
כִּי-תִרְאֶה אָ עָרוֹם וְכִסִּיתוֹ	when <i>thou</i> -seest [the]-naked <i>then</i> - cover- <i>him</i> :
וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם :	<i>and-from-thy</i> -flesh [do] not hide- <i>thyself</i> .
אֲזַ תִּקְרָא וַיְהִי וַיַּעֲנֶה	Then <i>shalt-thou</i> -call <i>and-the</i> -Lord will answer ;
תִּשְׁוַע וַיֹּאמֶר הִנְנִי :	<i>thou-shalt</i> -cry, <i>and-he-will</i> -say, Here-I-am.

(Proverbs vii. 1—4.)

בְּנִי שְׁמֹר מִצְוֹתַי וַחֲיֶה	<i>My</i> -son, keep <i>my</i> -commandments <i>and</i> -live ;
וְתוֹרָתִי <sup>d</sup> כַּאֲשֶׁן עֵינֶיךָ :	<i>and-my</i> -law <i>as-the</i> apple-of <i>thine</i> - eyes.
קִשְׂרָם עַל-אֶצְבָּעוֹתֶיךָ	Bind- <i>them</i> upon <i>thy</i> -fingers,
כְּתִבָּם עַל-לֹחַ לִבְךָ :	write- <i>them</i> upon <i>the</i> -table-of <i>thine</i> - heart.
אֲמֹר לְחֵכְמָה אֲחֹתִי אֵת	Say <i>unto</i> -wisdom, <i>My</i> -sister <i>thou</i> - [art] ;
וּמוֹדַע לְבִינָה תִקְרָא :	<i>and-a</i> -friend <i>to</i> -understanding <i>thou-shalt</i> -call <sup>g</sup> .

<sup>a</sup> *m. l.* If thou shouldst see.

<sup>b</sup> *m. l.* Not *shalt-thou-hide-thyself*.

<sup>c</sup> *Sing.* מִצְוָה mits-vāh, a command.

<sup>d</sup> תוֹרָה a Law.

<sup>e</sup> *m. l.* The little man; a name given to the apple of the eye from the reflected image it presents to the beholder.

<sup>f</sup> אֲחֹת a sister.

<sup>g</sup> *i e.* Consider understanding as thy friend.

כִּי אֶרֶךְ יָמִים בְּיָמֶיהָ	For length-of days [is] <i>in-her</i> -right-hand,
בְּשִׂמְלָהּ עֶשֶׂר וְכָבוֹד :	<i>in-her</i> -left-hand riches and-honor.
דְּרָכֶיהָ דְּרָכֵי נֹעַם	<i>Her</i> -ways [are] ways-of pleasantness,
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם :	and-all <i>her</i> -paths [are] peace.

## Proverbs vi. 6—11.

לֵךְ אַל-נִמְלָה עֲצֵל	Go to [the] ant, [thou]-sluggard ;
רְאֵה דְרָכֶיהָ וְחָכָם :	see <i>her</i> -ways, and-be wise.
אֲשֶׁר אֵין-לָהּ קָצִין	Which not to- <i>her</i> <sup>a</sup> [a] guide,
שֹׁמֵר וּמִשְׁלַל	overseer, and-ruler. [Yet]
תִּבְנִין בְּקִיִּין לַחֲמֶה	<i>She</i> -provideth <i>in</i> -summer <i>her</i> -meat,
אֲגֶרֶת <sup>b</sup> בִּקְצִיר מֵאֲכָלָה :	<i>she</i> -gathereth <i>in</i> -harvest <i>her</i> -food.
עַד-מָתִי עֲצֵל תִּשְׁכָּב	How long <sup>c</sup> sluggard ! wilt-thou-lie-down ?
מָתִי תִקּוּם מִשְׁנָתְךָ	when wilt-thou-arise from-thy-sleep ?
מְעַט שְׁנוֹת <sup>d</sup> מְעַט תִּנוּמוֹת <sup>e</sup>	[Yet a] little sleep, [a] little slumber,
מְעַט חֲבוּק יָדַיִם לְשֹׁכֵב :	[a] little folding-of hands, to-lie down,—
וּבֹא-בְמַהֲלֶךְ רֵאשֶׁךְ	And-he-will-come like-a-traveller thy-poverty <sup>f</sup>
וּמַחְסוֹרְךָ בְּאִישׁ מִגֹּן :	and-thy-want as-a-man [with a]-shield <sup>g</sup> .

<sup>a</sup> Who has neither guide, nor overseer, nor ruler, yet provideth, &c.<sup>b</sup> *Heb.* She gathered.<sup>c</sup> *Heb.* Until when.<sup>d</sup> שְׁנָה Sleep.<sup>e</sup> תִּנוּמָה Slumber.<sup>f</sup> *i. e.* Thy poverty will come suddenly.<sup>g</sup> *i. e.* As an armed man.

Cant. ii. 10—14.

עָנָה רוּדִי וְאָמַר לִי	<i>He-called-aloud my-beloved<sup>a</sup> and-said to-me,</i>
קוּמִי לִי רַעִיָּתִי יָפְתִי וְלִבִּי-לֵךְ :	<i>Arise<sup>b</sup> my-love, my-beauty, and-come-away<sup>d</sup>.</i>
כִּי-הִנֵּה הַחֶמֶת עָבַר הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ :	<i>For lo, the-winter hath-passed, the-rain hath-flitted-away, he-is-gone<sup>e</sup>.</i>
הַנִּצְנִיִּם נִרְאִים בָּאָרֶץ עַת הַזְמִיר הִגִּיעַ <sup>g</sup>	<i>The-blossoms have-appeared on-the-earth, the-time-of song* hath-come,</i>
וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ :	<i>and-the-voice-of the-turtle hath-been-heard in-our-land :</i>
הִתְאָנָה חֲנֻטָּה פְּנֵיהָ וְהַגִּפְנִים סָמְדָר נָתְנוּ רִיחַ	<i>The-fig-tree she-hath-embalmed her-green-figs, and-the-vines, [the] tender-grape, they-have-yielded fragrance.</i>
קוּמִי-לִי רַעִיָּתִי יָפְתִי וְלִבִּי-לֵךְ :	<i>Arise my-love, my-beauty, and-come-away<sup>d</sup>.</i>
יוֹנָתִי בְּחֻגֵּי הַסֶּלַע	<i>My-dove! [who art] in-the-cleft-of the-rock,</i>
הִרְאֵנִי <sup>h</sup> אֶת-מְרִאֲיֶךָ	<i>[O] let-me-see thy-countenance,</i>
הִשְׁמִיעֵנִי <sup>i</sup> אֶת קוֹלֶךָ	<i>let-me-hear thy-voice ;</i>
כִּי-קוֹלֶךָ עֲרֵב	<i>for sweet<sup>3</sup> [is] thy-voice<sup>2</sup>,</i>
וּמְרִאֲךָ <sup>k</sup> נָאוֹה :	<i>and-thy-countenance [is] comely.</i>

<sup>a</sup> *i. e.* My beloved exclaimed.

<sup>b</sup> *Heb.* arise to thee, (an idiomatic expression).

<sup>c</sup> *רַעִיָּה* a female friend, companion.

<sup>d</sup> *Heb.* and go to thee, (an idiomatic expression).

(an idiomatic expression).

<sup>e</sup> *Heb.* he is gone to him,

(an idiomatic expression).

<sup>f</sup> *m. l.* Were seen.

<sup>g</sup> *Heb.* the song.

<sup>h</sup> *m. l.* He has touched, *i. e.* arrived.

<sup>i</sup> *m. l.* Cause me to see.

<sup>j</sup> *m. l.* Cause me to hear.

<sup>k</sup> *מְרִאָה* from *רָאוּ* to see.

(Cant. vi. 2—4.)

אָנִי יִשְׁנָה וְלִבִּי עָר	I sleep, <i>but</i> <sup>a</sup> <i>my</i> -heart waketh:—
קוֹל דּוֹדִי רוֹפֵק	[The]-voice- <i>of my</i> -beloved — he knocketh !
” פִּתְחֵי-לִי אֲחוֹתִי	“ Open-to-me <i>my</i> -sister !
רַעֲיָתִי יוֹנָתִי תַמְרוֹתִי	<i>my</i> -love, <i>my</i> -dove, <i>my</i> -innocent-one !
יִשְׂרָאֵשִׁי נִמְלֵא-מָל	<i>for my</i> -head is-filled [with] dew,
” קִנְצוֹתַי רְסִיסֵי לַיְלָה :	<i>my</i> -locks [with] <i>the</i> -drops- <i>of</i> -[ <i>the</i> ]-night.”
פָּשַׁטְתִּי אֶת-כְּתֻנָּתִי	<i>I</i> -have-put-off <i>my</i> -garment
אֵיכָכָה אֶלְבֹּשְׁנָהּ	how shall- <i>I</i> -put-it- <sup>b</sup> on ?
רָחַצְתִּי אֶת-רַגְלִי	<i>I</i> -have-washed <i>my</i> -feet,
אֵיכָכָה אֶטְנַפֵּם :	how shall- <i>I</i> -defile-them ?
דּוֹדִי שָׁלַח יָדוֹ מִן-הַחֹר	<i>My</i> -beloved put-forth <i>his</i> -hand from <i>the</i> -lattice,
וּמַעֵי הַמּוֹ עָלָיו :	<i>and my</i> -bowels yearned <sup>c</sup> for-him.

(Man's Nothingness. Job xiv. 1—10.)

אָדָם יֵלֵד אִשָּׁה	Man born- <i>of</i> woman
קָצֵר יָמִים וְשָׁבַע רָגְזוֹ :	[is] short- <i>of</i> -days <i>and</i> -full- <i>of</i> trouble,
כְּצִיץ יֵצֵא וַיִּקָּל	<i>Like a</i> -flower he-cometh-forth <i>and</i> -is-cut-off ;

<sup>a</sup> Heb. and.  
gender.

<sup>b</sup> Heb. her, because כְּתֻנָּת is of the feminine

<sup>c</sup> An expression denoting great compassion.

<sup>d</sup> Lit. And saturated, or satiated of.



וַיִּבְרַח כַּצֵּל וְלֹא יַעֲמֹד <sup>a</sup>	and-fleeth 'like-a-shadow, and' <sup>a</sup> abideth <sup>4</sup> -not <sup>3</sup> .
אֶף-עַל-זֶה פָּקַחְתָּ עֵינַיָּךְ	Even upon him <sup>b</sup> hast-thou- opened thine-eyes?
וְאַתָּה תָּבִיא בְּמִשְׁפָּט עִמָּךְ :	And-ME wilt-thou-bring in- judgment with-thee?
מִי-יָתֵן טָהוֹר מִטָּמֵא	Who can-produce <sup>c</sup> clean from- unclean?
לֹא אֶחָד :	Not one <sup>d</sup> .
אִם-תְּרוֹצִים יָמָיו	If determined [be] his-days,—
מִסְפַּר-חֳדָשָׁיו * אֵתָךְ	[if the] number-of his-months [be] with-thee,—
חֲקָיו עָשִׂיתָ וְלֹא יַעֲבֹר :	[if] his-bounds thou-have-made— which <sup>f</sup> he-cannot-pass :—
שָׁעָה מֵעַלָּיו וַיִּתְּחַל	[Then] turn from-upon-him, and- let-him-cease <sup>g</sup> ,
עַד-יִרְצָה בְּשָׂבִיר יוֹמוֹ :	until he-shall-accomplish, as-an hireling, his-day <sup>h</sup> .
כִּי יֵשׁ לָעֵץ תְּקוּהָ	For there-is to-the-tree a-hope,
אִם-יִפְרֹת וְעוֹד יִתְּחַלֵּף	if he-should-be-cut-down, again <sup>i</sup> will-he reproduce <sup>k</sup> ,
וַיִּנָּקְתוּ <sup>l</sup> לֹא תִתְּחַל	and-his-suckers-will not-cease <sup>m</sup> .

<sup>a</sup> *m. l.* And he shall not stand.

<sup>b</sup> *Heb. this, m. i. e.* upon this being.

<sup>c</sup> *Heb.* shall give, *i. e.* who can expect purity from impurity. <sup>d</sup> *i. e.*

None. <sup>e</sup> The first (ר) is short (ö). <sup>f</sup> *m. l.* And not he shall

pass. <sup>g</sup> *i. e.* And let him cease to suffer. <sup>h</sup> *i. e.* Until like a

hireling he shall have accomplished his task. <sup>i</sup> *Heb.* And again.

<sup>k</sup> *Heb.* and he will exchange, *i. e.* produce fresh branches. <sup>l</sup> *Sing.*

וַיִּנָּקְתוּ a sucker, <sup>m</sup> *i. e.* Will not fail.

אם-יִזְקֵן בְּאֶרֶץ שָׂרֵשׁוֹ	If <i>he-should-become-old in-the-earth his-root</i> <sup>a</sup>
וּבְעָפָר יָמוּת גִּזְעוֹ :	<i>and-in-the-dust should-he-die his-stem</i> <sup>a</sup> .
מֵרִיחַ מַיִם יִפְרֹחַ	<i>From-the-scent-of water he-will-flourish ;</i>
וַעֲשֶׂה קִצִּיר בְּמוֹ-נֹמֵעַ :	<i>and-he-will-produce a-harvest<sup>b</sup> as-a plant<sup>c</sup>.</i>
וְגִבֹּר יָמוּת וַיִּחַלֵּשׁ	<i>But-man dieth and-wasteth-away.</i>
וַיָּנוּעַ אָדָם <sup>d</sup> וַאִיֹּז :	<i>and<sup>1</sup> 'man'<sup>2</sup> expireth<sup>1</sup> and-where [is] he ?</i>

<sup>a</sup> i. e. Should its root become old,—should its stem die, yet the tree will again revive, &c. <sup>b</sup> קִצִּיר a harvest, or according to some, a cutting, i. e. young shoots. <sup>c</sup> נֹמֵעַ a plant. Thus

several of the versions, Jarchi, and other commentators, who consider this word as a *noun*: many grammarians, however, consider it as a *verb*, and then the words בְּמוֹ-נֹמֵעַ ought to be rendered 'as when fresh planted.'

<sup>d</sup> גִּבֹּר, אָדָם, וַאִיֹּז.—These words have this in common, that they all signify *man*, yet there is some distinction between them. The first, derived from אֶרֶץ *ground, earth*, is mostly applied to man in general, or mankind, *common, earthly man*. The second derived from אָנֹשׁ, *to be sick, mortal*, includes the idea of *mortality*, i. e. *mortal man*. The third, derived from גִּבֹּר, *to be strong*, includes the idea of *strength and power*. Hence the propriety of these terms in their respective places, and particularly of the word וַיִּחַלֵּשׁ 'and he had become weak.' The literal sense of this verse, is וְגִבֹּר and the powerful man dies, וַיִּחַלֵּשׁ having previously been deprived of his strength.

(The same sentiments expressed by the inspired Psalmist.

Psalm ciii. 15—17.)

אָנוֹשׁ כְּחֶצִיר יָמָיו	Man like-grass [are] his-days ;
כְּצִיץ הַשָּׂדֶה בֵּן יָצִיץ :	as-the-flower-of the-field so he-shoots-up <sup>a</sup> .
כִּי רוּחַ עֲבָרָה בּוֹ וְאֵינָּה	For [a]-wind passeth over-him and-he-exists-not
וְלֹא יִכְרַנָּה עוֹד מְקוֹמוֹ :	and-it-shall not know-him <sup>c</sup> again his-[own] place.
וְחֶסֶד יְהוָה	But-[the]-mercy-of the-Lord
מֵעוֹלָם וְעַד עוֹלָם <sup>d</sup>	[is]-for-ever and-ever
עַל יִרְאָיו	upon those-that-fear-him,
וְצִדְקָתוֹ לְבָנֵי בָנִים :	and-his-righteousness [extends] to-children's children.

<sup>a</sup> Or flourishes. <sup>b</sup> The primitive meaning of רוּחַ is, *wind*, air in motion, but it is also used to denote *the breath, a breath of air*, the Divine Spirit or Soul. This clause, may, therefore, be rendered either, 'For a breath passes over (or through) him, and he exists no more, i. e. a breath of air is sufficient to deprive him of his mortal existence. Or, 'For the spirit,' i. e. the Divine Spirit, the soul, &c.

<sup>c</sup> The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיץ *flower*, have rendered them by (it). I have, however, followed *Aben Jochia*, who considers the pronouns as referring to אָנוֹשׁ *man*. As for the phrase, 'And the place shall not know him again,' it must in either case be considered as a poetical expression.

<sup>d</sup> *m. l.* From everlasting and until everlasting, i. e. the mercy of God abideth for ever, and extends to those who fear him.

(*God known from his works. Job xii. 7.*)

שֶׂאֵל בְּהֵמוֹת וְתִרְרָה	Ask [the] beasts, and-they <sup>a</sup> -will-teach-thee :
וְעוֹף הַשָּׁמַיִם וְיִגְדְּלֶךָ :	and-[the] birds-of the-heaven, and-they <sup>b</sup> -will-tell thee :
אוֹ שִׁיחַ לָאָרֶץ וְתִרְרָה	Or speak to-the-earth, and-she-will-teach-thee.
וַיִּסְפְּרוּ לָךְ דְּגֵי הַיָּם :	and-they-will-tell thee the-fishes-of the-sea <sup>c</sup> .
מִי לֹא-יָדַע בְּכָל-אֵלֶּה	Who knoweth <sup>3</sup> not <sup>2</sup> in-all these <sup>4</sup>
כִּי-יַד-יְהוָה עָשְׂתָה זֹאת :	that the-hand-of-the Lord hath-done this <sup>d</sup> ?
אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חַי	In <sup>2</sup> -whose <sup>1</sup> -hand <sup>2</sup> [is] the-soul-of all-the-living.
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ :	and-[the] spirit-of all men?
הֲלֹא אָזֶן מִלִּין תִּבְחֶן	Doth-not [the]-ear <sup>2</sup> distinguish <sup>4</sup> words <sup>3</sup> ?
וְחֹךְ אֵכָל יִטְעֶם-לוֹ :	and [the]-palate [the] food it tastes?
בִּישֵׁי־שִׁיִּם הֲכִמָּה	[Is-there-not] wisdom <sup>2</sup> in-the-aged <sup>1</sup>
וְאָרְךְ יָמִים תִּבּוֹנָה :	and [in] length-of days under-standing <sup>*</sup> ?

<sup>a</sup> Heb. and she will teach thee, *i. e.* each of them will teach you.

<sup>b</sup> Heb. and he will tell thee.

<sup>c</sup> *i. e.* And the fishes of the sea will

tell thee. <sup>d</sup> *i. e.* Who cannot discern from all these that the power of the Lord has formed them.

<sup>e</sup> *m. l.* 'And the spirit of

all flesh of man ;' alluding to the animal spirit—that even this is not the effect of mere organization.

<sup>f</sup> *m. l.* Shall taste to him, *i. e.*

what is agreeable or disagreeable to it. The word הֲלֹא *is it not*, must be understood in this clause as well as in the following

\* The words *and whence do they derive it?* must here be understood, and the next verse must be considered as the answer.

עִמּוֹ חֲכָמָה וְגִבּוּרָה      With-him (God)[are]-wisdom and-  
strength

לּוֹ עֲצָה וְתִבְינָה :      To-him [belong]-counsel and-  
understanding.

(*God's Omniscience. Psalm xciv.*)

עַד-מָתַי רְשָׁעִים יְהוָה      How-long<sup>a</sup> [shall the] wicked,  
[O] Lord!

עַד-מָתַי רְשָׁעִים יִשְׁעֲלוּ :      How-long<sup>a</sup>, [the]-wicked, shall-  
they-triumph?

עַמֶּךָ יְהוָה יִדְבֹק      Thy-people, Lord, they-crush<sup>b</sup>;

וְנַחֲלָתָהּ יַעֲנֶה :      and-thy-heritage they-afflict<sup>b</sup> :

אֶלְמָנָה וְגֵר יַהַרְגֵה      Widow and-stranger they-slay<sup>b</sup>

וְיִתּוּמִים יַרְצֹחֶה :      and-orphans they-murder<sup>b</sup> :

וַיֹּאמְרוּ לֹא יִרְאֶה-יְהוָה      And-[yet]-they-say, God<sup>4</sup> shall<sup>3</sup>-  
not<sup>2</sup>-see<sup>3</sup>;

וְלֹא-יִבִּין אֱלֹהֵי יַעֲקֹב :      and<sup>1</sup>-he<sup>2</sup> shall<sup>2</sup>-not<sup>1</sup> regard<sup>2</sup> — the  
God-of Jacob<sup>c</sup>.

בִּינֹה בָעֲרִים בָּעַם      Consider-ye brutes, amongst-the  
people,

וּבְסִילִים מָתַי תִּשְׁכְּלוּ :      and-[ye] fools, when will-ye-be-  
wise.

הַנֹּטֵעַ אָזֶן הֲלֹא יִשְׁמַע      He-that-planteth [the]-ear shall-  
he-not-hear?

אִם יוֹצֵר עֵין הֲלֹא-יִבִּיט :      Or-he-that-formeth [the]-eye shall-  
not-he-see?

הַיּוֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ      He-that-chastises nations shall<sup>4</sup>-  
not<sup>2</sup>-he<sup>4</sup>-punish<sup>4</sup>?

<sup>a</sup> Heb. Till when.

<sup>b</sup> The corresponding Hebrew verbs are expressed in the future *shall crush*, *they shall* or *will afflict*, &c.

<sup>c</sup> i.e. The God of Jacob will not regard.



אֶשְׁכֵּנָה בְּאַחֲרֵית יָם :	If I-dwell <i>in-the</i> uttermost-part- of-the sea
גַּם-שָׁם יָדְךָ תִּנְחֵנִי	Even there <i>thy</i> -hand <i>shall</i> -lead-me
וְתִאָּחֲזֵנִי יְמִינְךָ :	and <sup>1</sup> <i>thy</i> -right-hand <sup>2</sup> <i>shall</i> '-hold'- me <sup>1</sup> .
וְאָמַר אֶךְ-חֹשֶׁךְ יִשְׁפֹּנֵנִי <sup>a</sup>	If-I-say but darkness <i>shall</i> -cover- me,
וְלֵילָה אִוֹר בְּעֵרְנִי :	then [the very] night [is] light about-me.
גַּם חֹשֶׁךְ לֹא-יִחְשֵׁךְ בְּמִנְךָ <sup>b</sup>	Yea, darkness hideth not <i>from</i> - thee,
וְלֵילָה כִּיּוֹם יִזְאִיר <sup>c</sup>	and night giveth-light <sup>3</sup> <i>as-the-day</i> <sup>2</sup> ;
כְּחֹשֶׁךְ כְּאוֹר <sup>d</sup>	like darkness like light <sup>e</sup> .
כִּי-אַתָּה קִנִּיתָ כְּלִי <sup>f</sup>	For thou-thou <i>hast</i> -formed my- reins :
תִּסְכֶּנִּי בְּבֶטֶן אִמִּי :	thou-hast-covered-me <i>in-the</i> -womb- of my-mother.
אֲזִידָּךְ עַל כִּי נִרְאִיתָ <sup>g</sup>	I-will-praise-thee because fearfully distinguished-have-I-been.
נִפְלְאוֹתֶיךָ	
נִפְלְאוֹת מַעֲשֶׂיךָ	wonderful are <i>thy</i> -works—
וְנַפְשִׁי יִדְרֹעַת מֵאֵד <sup>h</sup> :	and-that-my-soul knoweth [it] well ! <sup>h</sup>

<sup>a</sup> *Kimchi* renders this word 'shall obscure me,' from עֶשֶׂה the evening.

<sup>b</sup> Lit. 'Shall not darken,' hide or conceal.

<sup>c</sup> Lit. 'Shall cause

light,' i. e. shine, give light.

<sup>d</sup> The double comparative indicates that the things compared are both alike.

<sup>e</sup> i. e. They

are both alike to God.

<sup>f</sup> Lit. Thou hast possessed, from קָנָה to obtain possession, to become proprietor of a thing.

<sup>g</sup> From פָּלַח to separate, to distinguish by particular regard—alluding to the fearful and wonderful characteristics of man.

<sup>h</sup> i. e. Wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(True Worship. Micah vi. 6—8.)

בָּמָה אֶשְׁקֶדֶם יְהוָה	<i>With-what shall-I-come-before the-Lord?</i>
אֶשְׁבֹּךְ לֵאלֹהֵי מָרוֹם <sup>a</sup>	<i>shall-I-bend to-the-God-of heaven?</i>
הֶאֱשַׁקְדָּמָנִי בְעוֹלוֹת	<i>Shall-I-come-before-him with-burnt-offerings?</i>
בְּעֶגְלִים בְּנֵי שָׁנָה <sup>b</sup> :	<i>with-calves-of a-year-old?</i>
הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים	<i>Can-the-Lord be-pleased with-thousands-of rams?</i>
בְּרִבְבוֹת <sup>c</sup> נְחָלֵי שֶׁמֶן	<i>with-myrriads-of rivers-of oil?</i>
הֶאֱתַן בְּכוֹרִי פִשְׁעִי	<i>shall-I-give my-first-born [for] my-transgression?</i>
פְּרִי בִטְנִי <sup>d</sup> חַמַּאת נַפְשִׁי :	<i>the-fruit-of my-body [for the] sin-of my-soul?</i>
הֲגִיד לְךָ אָדָם מַה-טוֹב	<i>He-has-told thee, O man! what [is] good;</i>
וּמַה-יְהוָה דּוֹרֵשׁ מִמֶּךָ	<i>and-what requires<sup>2</sup> the-Lord<sup>1</sup> from-thee</i>
כִּי אֶבְעֹשׂוֹת מִשְׁפָּט <sup>e</sup>	<i>but to-do justice,</i>
וְאֶהֱבֵת חֶסֶד <sup>f</sup>	<i>and-to-love mercy.</i>
וְהִצַּנְעָה <sup>g</sup> לָכֶת עִם אֱלֹהֶיךָ :	<i>and-humbly to-walk with-thy-God.</i>

<sup>a</sup> *The height, i. e. the heaven.*

way of expressing the age of persons or animals.

<sup>c</sup> *myriad, ten thousand.*<sup>e</sup> *Lit. The doing of justice.*<sup>g</sup> *The infinitive is here used instead of the adverb.*<sup>b</sup> *Lit. Sons of a year; a peculiar*<sup>d</sup> *the belly, womb, body.*<sup>f</sup> *Lit. The love of mercy.*



## CHAPTER III.

### § 1.—INTRODUCTORY OBSERVATIONS.

#### *Accents.* טעמים , נגידות

1. Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and in a few instances between them.

No part of Hebrew grammar is attended with greater difficulties than the Accents. Grammarians do not agree concerning either their exact number, names, or powers ; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, or to explain satisfactorily, why its authors have employed so many signs, or why they have in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject, would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work. Indeed, most willingly would I have spared the learner the embarrassment arising from the multiplicity of the signs, similarity of the forms, and strangeness of the names of the accents, were it not from their close connection with the vowel points, on which they exercise a considerable influence, and for their great utility in pointing out the relation between words considered as members of a sentence. Nevertheless, instead of perplexing the student with rules that cannot be understood without a thorough acquaintance with the general structure of the language, I shall, for the present, only subjoin a table (to which the learner may now and then refer) containing the forms, position, and names of the accents ; and point out their general uses and importance.

## 2. Table containing the forms, position, and names.

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES.
	<i>Distinctives.</i>		<i>Conjunctives.</i>
1	סֹלֶק : or סוֹף פְּסוּק	—	מוֹנֵחַ or שׁוֹפֵר יֵשֶׁר
	אַתְנַחְתָּא , אַתְנַחְתָּא ..	—	מִהְפֵּךְ , שׁוֹפֵר הַפּוֹךְ
	סְגוּלָּה , שְׂרִי , סְגוּלָּה	—	קִרְמָא .....
	זָקַף קִשּׁוֹן .....	—	דְּרָגָא .. שׁוֹפֵר גְּלִיל
	זָקַף גְּדוֹל .....	—	תְּלִישָׁא קִמְנָה † ..
2	מִפְתָּא .. מִרְחָא *	—	מִרְכָּא .....
	רְבִיעִי .....	—	מִרְכָּא כְּפוּלָה .....
	זָרְקָא .....	—	יֶרֶחַ בֶּן יוֹמוֹ .....
	פִּשְׁטָא .. פִּשְׁט ..		
	תְּבִיר .....		
3	יְתִיב .....		
	שְׁלִשְׁלָת .....		
	פֶּזֶר .....		
	קִרְנֵי פֶּזֶר , פֶּזֶר גְּדוֹל		
	תְּלִישָׁא גְּדוֹלָה תְּלִישָׁא		
4	גֵּרֶשׁ , אֲזָלָא .....		
	גֵּרֶשִׁים .. שְׁנֵי גֵּרִישִׁין		
	פְּסִיק <sup>a</sup> .....		
	<sup>a</sup> Placed between words as עֲשֵׂנוּ כְּלָה (Gen. xvii. 21.) This accent is also called לְגִרְמִיָּה when it occurs before ÷ דַּ as— מַעֲשֶׂה אֶפְדֵּךְ הַזֶּה (Gen. xvii. 25.)		
			The following occur only in the Psalms, Proverbs, and Job.
		—	מִהְפֵּךְ עוֹלָה וְיֹוֹרֵד
		—	גֵּרֶשׁ וְרִבִּיעַ .....
		—	מִפְתָּא מִפְסִיק , דְּחִי
		—	זָרְקָא וּמִרְכָּא .....
		—	זָרְקָא וּמִהְפֵּךְ .....
			To the above may be added מִקָּף (°), which is placed between two or more words; and (i) מִתְּחַב metheg (see p. 22).
			When this mark (i) is placed at the right of sh'va, as in תְּחִי , it is called גַּנְגְּיָא gang-ya.

\* There are some instances in which this accent is used as a conjunctive.

† Called also תְּרַסָּא, and used sometimes as a distinctive of the 4th class.

§ 2.—NATURE, USE, AND IMPORTANCE OF  
THE ACCENTS.

1. The Hebrews, like many other ancient nations, were accustomed to accompany their public reading with a kind of song or chant\*. The accents were, therefore, to them a species of musical notes by which they regulated the particular modulation of the voice and intonations in reading. Hence the name נְגִינֹת n'gī-nō'th, from נָגַן, *to play on a musical instrument, to sing or chant.*

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *húman, humáne, coun'tenance, presúme*; with this difference, that in Hebrew, the accent can only be placed either on the last syllable, מְלֹרֶע = oxytona = termed מְלֹרֶע *below*, i. e. last; as, בְּרָא אֱלֹהִים בְּרִאשִׁית אֲלֻמָּא = ultima. B'rāshī'th bārā' ēlōhī'm; or on the one before the last, termed מְלֵעִיל מְלֵעִיל = par-oxytona = *above*, i. e. *penultimate*; as, שָׁמַיִם שָׁמַיִם = pen-ultima. shā-mā'-yim, אֲרֶץ ā'-rets, תְּהוֹ thō'-hū, בְּהוֹ bō'-hū,

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\* This custom, in as far as regards the public reading of particular portions of Scripture, such as the LAW (*Pentateuch*), Haphtoroth (*Sections from the Prophets*), &c. is still retained by the Jews, who accompany the reading of each of these portions by peculiar melodies, regulated and represented by the accents. These melodies being merely national, and having no influence on the sense of Scripture, cannot be of any use to the student.

חֶשֶׁךְ ḥō'shech, רוּחַ rū'ach, מְרִחֶפֶת m'ra-hé-feth, מַיִם mā'-yim\*. (See Gen. i. 1—2†).

The necessity of laying a stress on a particular syllable in words consisting of more than one syllable, is obvious; for without it, such words could not be distinguished from monosyllables, and would either have no meaning at all, or a different one from that which the speaker might wish to convey. Thus, for instance, *mánage* would sound like *man age*; *ácorn* like *a corn*. Thus also in Hebrew, זֶרַע zé-ra (*seed*), would sound like זֶה רַע, which would signify, '*this is bad*.' בָּשָׂר bā-sā'r (*flesh*), would sound like בָּא שָׂר, which means, '*the prince came*.'

3. In English, the accent frequently distinguishes between nouns and verbs: as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, בִּינָה bīnā'h, accented on the ultimate, signifies *understanding*; but the same word accented on the penultimate, בִּינָה bī'nāh, signifies *understand thou*. קוּמִי kumī', signifies *my rising*; but קוּמִי kū'mi, signifies *rise thou*. Thus also, בֹּאִי bō-ī', *my coming*, בֹּאִי bō'ī, *come thou*; בָּנוּ bā'nū, *with us*, בָּנוּ bānū, *they did build*; מְרָה mā'rāh, *she is bitter*, מְרָה mā'rā'h, *he resisted, rebelled*.

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\* As the translations of these words have already been given in pages 51, 57, &c. it was not thought necessary to repeat them here.

† In order not to distract the attention of the learner, we shall confine our examples, whenever it can conveniently be done, to a few of the first chapters of GENESIS.

The preceding examples sufficiently show the necessity of attending to the situation of the accent. But as the particular rules by which that situation may grammatically be known, cannot be well understood without a previous acquaintance with the general structure of the language, we shall reserve them for their proper places; and notice only the two following :—

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, אֱלֹהִים, בְּרֵאשִׁית, תְּהוֹם, וַיִּבְרָא (Gen. i. 1—7). Of the same character are the following words: גָּדוֹל *great*, קָטָן *little*, נָהָר *a river*, זָהָב *gold*, מֶהֱרָ *soon*, בְּרוּךְ *blessed*, לָמוֹד *to learn*, לֹמֵד *one that learns*, יַעֲזֹב *he shall forsake*, תִּמְשָׁל *thou shalt rule*, כָּל *over all*. This of course comprehends all masculine and feminine plurals: as, מֵאֹרוֹת *lights*, יָמִים *days*.

מֵלֶרֶע

*Reason* This rule is founded on a principle maintained by grammarians: viz. 'That unaccented long vowels cannot form a compound syllable.' *unless it has a principal u* Hence, when, / from causes to be hereafter explained, the terminating syllable is deprived of its accent, being joined to the following word by מִקֶּחַ, or when the accent requires to be removed to the penultimate\*; the long vowel is changed, generally in its corresponding short vowel: thus (ָ) into (ַ), (ֹ) into (ּ), ו into short (וּ), &c. קִמְצָה חִטָּה

This will explain to the student why the same word often appears with different vowel points, without changing its signification. Thus, אֶתְּ, אֶתְּ (Gen. i. 1.) have (ֶ) under אֶ, because they have the accent, but in verse 4, 7, &c. the same words are without the accent, being joined to the words following them, and are, therefore, pointed

\* As in יִשָּׁב from יָשַׁב, וַיִּסָּב from יָסַב, אֶלֶּה לִּי instead of אֵלֶּה לִּי.  
(See page 85.)

אֶת and not אֵת. It is the same with the word כֹּל chōl, and כָּל-  
chol, *all* (see Gen. i. 30). Also with the word יַעֲזֹב ya-ā-zob,  
(Gen. ii. 24.) and תִּמְשָׁל tim-shol, (Gen. iv. 7.) which otherwise would  
have been יַעֲזֹב\*, תִּמְשָׁל\*.

5. Second Rule. All words consisting of, or terminating in, two short vowels, (the penultimate of which is neither followed by dagesh nor sh'va final, or in other words, forming simple syllables (p. 20),) have their accent on the *penultimate*: as יָדַע, תָּהָת, עָרַב, מִים, מְרַחֶפֶת, שָׁמַיִם, אֲרִיז, יֶרֶק, נֶפֶשׁ, שָׂרִיז, רִשָּׁא מְמַשֶּׁלֶת, (Gen. i.) Of the same nature are the following עֵין *an eye*, רֶגֶל *the foot*, שְׁנַיִם *two*, שִׁנַּיִם *teeth*, בֵּית *a house*, שַׁעַר *a gate*, יַיִן *wine*, לַיִל *night*, קַיִץ *summer*, שִׁבְעַ *seven*.

This rule is founded on another principle maintained by ancient grammarians: viz. *That short vowels cannot form syllables unless they are followed by dagesh or sh'va final*. Hence when neither of these take place, the vowels must have either *metheg* or a principal accent; and whereas *metheg* cannot come on the penultimate syllable, unless that syllable be succeeded by sh'va initial, it follows that all such words to which the preceding rule applies, must have the accent. But this rule, though generally correct, is not without its exceptions.

Observe.—That most of the accents as exhibited in the preceding table, are placed on the syllable on which the stress of the voice is to be laid.

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\* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are וְשָׁבִי (Gen. ii. 13. 14.) עֵץ (verse 15.) תָּהָת (iv. 12.) אֶת (iv. 25.) &c.

## HEBREW LANGUAGE.

85 Postpositive  
 Segolta הֶ  
 Haska הֵ  
 Pashta הִ  
 T'lisha minus הִ

There are, however, some which are always placed on the first letter of the word: as, <sup>2</sup>תִּשְׁאָל, יִתִּיב, &c. and others which are always placed on the last letter: as, סְגוּלָּה, יִזְרְקָה, &c. In all such cases, the real place of the accents can only be known from analogy.

<sup>post positive</sup>תִּשְׁאָל and <sup>pashta</sup>פִּשְׁטָא have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the <sup>pashta</sup> is repeated: as, תִּהְיוּ (Gen i. 2.)

When words have two dissimilar accents, as וּלְמִוְעֵדִים (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal* accent.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate*\*: as קָרָא לִיָּהּ (Gen. i. 5.) instead of קָרָא; אָחִי אָחִי (Gen. xii. 13.) instead of אָחִי; הִפְרֵד נָא (Gen. xiii. 9.) instead of הִפְרֵד, (·) being changed into (·). In some cases the first word is deprived of its accent, and joined to the next by (·) מִתְּחִלָּה: as, יַעֲזֹב־אִישׁ (Gen. ii. 24.) instead of יַעֲזֹב, (·) being changed into *short* (o); לֹד־לָהּ (Gen. xii. 1.) instead of לָהּ, (·) being changed into (·). See Observation on Rule 1. p. 82.

Monosyllable  
 a word of one  
 syllable  
 Dissyllable  
 a word of two  
 syllables

### § 3.—USE OF THE ACCENTS IN SHOWING THE RELATION OF WORDS CONSIDERED AS MEMBERS OF A SENTENCE.

1. The second use of the accents is to show the relation subsisting between words considered as

\* This is denominated נָכוּג אַחֲרֵי removed back.

members of a sentence or period. In this respect they are divided into *conjunctives* and *distinctives*. (See the Table.) The conjunctives have this in common, that they indicate a close connection between the word accented with either of them, and that which immediately follows it, as may be seen from the following examples: וַיֹּאמֶר אֱלֹהִים and *God said*, יְהִי אֹר and *there shall be light*, וַיְהִי-אֹר and *it was light*, וַיֵּרָא אֱלֹהִים and *God saw*. (Gen i.)

2. The *distinctives* represent pauses of various degrees, according to the order in which they are classed in the Table.

The precise nature of these pauses cannot exactly be defined, as some of them frequently indicate longer or shorter pauses, according to the places which they occupy in a sentence; but speaking generally, they may, in some respect, be compared to our marks of punctuation; and this in the following manner:—

*Punctuation  
the method of  
pointing*

Those contained in No. 1, (p. 79.) represent the greatest pauses, somewhat similar to our Period' and Colon.

No. 2. . . . . Colon & Semicolon.

No. 3. . . . . Semicolon & Comma.

No. 4. . . . . Comma & Semicomma.

3. The accents comprehended in No. 1. and 2, are the most important, because they point out the simple sentences of which a compound sentence may happen to consist, as well as the principal members: thus,



סָלֻק accompanied by (:) marks the end of the verse\*, whether the verse contains one or more prepositions : as, וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר, יוֹם שְׁלִישִׁי : *And-there-was evening and-there-was morning the-third day.* (Gen. i. 13.) וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה *But-Noah found grace in-the-eyes of the Lord.* (Gen. iv. 8.)

אֲתָנָה (א) marks the next principal division, and generally occurs in verses containing two or more distinct propositions: as, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר *And-God-said, Let-there be light ; and there-was light.* (Gen. i. 3.) See also the next verse.

Sometimes, however, (א) is placed only by way of emphasis. (See Gen. i. 1.) where אֱלֹהִים has the accent, although the verse contains only one proposition.

סָגוּל (א) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן :

*And God made the expanse ; and he divided between the waters which were under the expanse, and between the waters which were above the expanse : and it was so.* (Gen. i. 7.)

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\* There are, however, instances in which סָלֻק marks the end of a verse without the sense being completed. (See Gen. xxiii. 17.)

כְּפֹלֶה הֵאָחֵז

It is likewise often placed before a parenthesis, (see Gen. i. 28. ii. 23.) and has very frequently the force of a comma only. The other four indicate sometimes greater and sometimes lesser divisions, according to their situation, regulated chiefly by the length and shortness of the verse, as the learner may perceive, by perusing the phrases in which they are found\*.

The principal distinctive accents, and especially סֶלֶוֶק (י) and אֶתְנַחֲ (א), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, אֲנִי-אֲנִי *I*; אַתָּה-אַתָּה *thou*; יָדְךָ-יָדְךָ *thy hand*; אֶרֶץ-אֶרֶץ; שָׁמַיִם-שָׁמַיִם; מַיִם-מַיִם (Gen. i.)

The preceding observations, it is hoped, will be found sufficient to give the learner a general idea of the Hebrew accents. To enter into further detail on a subject so intricate would be a waste of time and labour. I shall, therefore, conclude this article with a few examples, showing the use of the accents in determining the sense of particular passages.

1. וַיֹּאמֶר יְהוָה (Gen. iv. 6.) signifies, '*And the Lord said,*' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, וַיֹּאמֶר יְהוָה (Gen. xxiv. 12.) signify, '*And he said, O Lord!*'

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\* Thus, Zākaph kātōn upon לְרָקִיעַ represents a greater pause than the same accent upon הַפִּימִים (Gen. i. 7.) See also verse 2, Gen. i., where this accent on the word לְבַחֲיוֹ is equivalent to our *colon*, but on אֱלֹהֵיהֶם, in the same verse, it is only equivalent to our *comma*.

because **וַיֹּאמֶר**\* has a distinctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. **לֹא אֲכַל** (Gen. xxiv. 33.) with a conjunctive accent on **לֹא**, signifies, '*I will not eat*;' but the same words with a distinctive accent on **לֹא**: thus, **לֹא אֲכַל**, would signify, '*No, I will eat*.' (See Gen. xviii. 15. 21. xix. 2.)

3. **וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנִי** (Gen. xxiv. 34.) without the accents might either signify '*And the servant of Abraham said, I am,*' &c. or '*And he said, the servant of Abraham I am,* i.e. and he (Eleazer) said, I am Abraham's servant. The distinctive accents on **וַיֹּאמֶר** and on **אֲנִי** show that the last is the true meaning.

4. **הַמַּלְאָה הַגְּאֹלָה** might signify, '*the redeeming angel*;' but **הַמַּלְאָה הַגְּאֹלָה אֶת־הַגְּאֹל** (Gen. xlviii. 16.) signifies, '*The angel who redeemed me*.' In the former case, the conjunctive accent on **הַמַּלְאָה** would show it to be closely connected with **הַגְּאֹל**, as every qualifying word is with that which it qualifies or defines. In the second example, the accent (◌־) shows that **הַמַּלְאָה** is less connected with **הַגְּאֹל** than this word is with **אֶת־**.

5. **וַיִּבְנֵי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה בְּשָׂמֶעַם וַיִּתְעַצְבוּ הָאֲנָשִׁים** (Gen. xxxiv. 7.) Whether the word **בְּשָׂמֶעַם** belongs to the preceding or to the following clause, cannot be determined by the text, but the (◌־) on this word shows that the authors of the accents had

\* The (◌־) under **מ** is in consequence of the distinctive accent.

† This accent, though placed in the Table amongst the conjunctives, is frequently used as a distinctive, and generally shows that the connection between it and the word which follows it, is not so close as that which subsists between the following and that which comes immediately after it.

considered it as separate from the following clauses\*, and that the sense is as given in the Established Version: viz. '*And the sons of Jacob came out of the field when (or, as soon as) they heard it: and the men, &c.*

6. וְהָיָה עַל־הַיָּדָיִם טָרֵף בְּפִיהָ (Gen. viii. 2.) might either signify 'and behold a torn olive leaf in her mouth;' or, 'and behold an olive leaf torn (i.e. plucked off) with her mouth.' The distinctive accent (◌◌) on יָדָיִם, and the conjunctive accent (◌◌) on טָרֵף show that the second is the true meaning of the text: intimating that it was not a floating leaf torn by the waves, but one *which the dove had plucked off*, and from which circumstance Noah concluded that the waters were abated.

7. Without the accents it would be doubtful whether הַגִּדּוֹל (Gen. x. 21.) relates to אֲשֶׁם or to יָפֶת; but the conjunctive accent under יָפֶת shows that it is closely connected with הַגִּדּוֹל, and that אֲחֵי יָפֶת הַגִּדּוֹל ought to be rendered '*the brother of Japheth the elder*,' as it is in the *Established Version*; and not '*the elder brother of Japheth*,'† as some translators have rendered it. For were this the meaning of the text, the accents ought to have been thus, הַגִּדּוֹל אֲחֵי יָפֶת which, however, is not the case.

\* In the Jerusalem Talmud (*Tract Avodah Zarah*) this word (כַּשְׁמַעִם) is indeed added to the list of words, which, according to the Talmudists, אֵין לָהֶם הֶכְרַע have no preponderance, i.e. are *undeterminable*, as they may belong to either part of a sentence; it is, however, evident from our present system of accentuation, that its authors were of a different opinion.

† Thus *Vater* and other German translators, '*der ältere Bruder des Japhet*.' But as in all doubtful cases the authors of the accents ought to have some weight, I prefer, in this instance, the rendering as given in the *Established Version*.

*Simple Phrases, in which the PRONOUNS and the Verb  
TO BE are exemplified.*

• אֲנִי אָבִיךָ <sup>m</sup> וְאַתָּה בְּנִי <sup>b</sup>	I-[am] thy-father, and-thou-[art] my-son.
• אֲנִי אִמְךָ <sup>f</sup> וְאַתָּה בְּתִי <sup>a</sup>	I-[am] thy-mother, and-thou-[art] my-daughter.
• אֲנִי אֶחָיוֹךָ <sup>f</sup> וְאַתָּה אֲחוֹתִי <sup>f</sup>	I-[am] thy-brother, and-thou-[art] my-sister.
• הוּא אָבִי וְהִיא אִמִּי	He-[is] my-father, and-she-[is] my-mother.
• הִיא אִמּוֹ וְהוּא בְּנָהּ	She-[is] his-mother, and-he-[is] her-son.
• אֲנִיחֵנוּ בְּנֵיךָ <sup>m</sup> וְאַתָּה אָבִינוּ <sup>m</sup>	We-[are] thy-sons, and-thou-[art] our-father.
• אֲנִי אֶחָיוֹךָ <sup>f</sup> וְאַתָּה אֲחוֹתֵנוּ <sup>f</sup>	We-[are] thy-brothers, and-thou- [art] our-sister.
• אֲתָם בְּנֵי וְאַתֶּן בְּנוֹתֵי <sup>f</sup>	Ye-[are] my-sons, and-ye-[are] my- daughters.
• הֵם בְּנָיו וְהֵן בְּנוֹתָיו <sup>f</sup>	They-[are] his-sons, and-they-[are] his-daughters.
• הֵמָּה בְּנֵיכֶם <sup>m</sup> וְהֵנָּה בְּנוֹתֵיכֶם <sup>f</sup>	They-[are] your-sons, and-they- [are] your-daughters.
• הִיא אִמְכֶם <sup>m</sup> וְהוּא אָבִיכֶם <sup>m</sup>	She [is] your-mother, and-he [is] your-father.

The terminations marked <sup>m</sup>, are used when the person or persons addressed, or to whom the possessive pronouns relate, are of the Masculine Gender; those marked <sup>f</sup> are Feminine; and the rest are common to both Genders.

<sup>a</sup> אָב *a father.*

<sup>b</sup> בֶּן *a son.*

<sup>c</sup> אִם *a mother.*

<sup>d</sup> בַּת *a daughter.*

<sup>e</sup> אָח *a brother.*

<sup>f</sup> אֲחוֹת *a sister.*

זֶה <sup>m</sup> בְּנֵנוּ וְזֹאת <sup>s</sup> בְּתֻלָּנוּ	This [is] <i>our-son</i> , and-this [is] <i>our-daughter</i> .
אֵלֶּה בְּנֵיהֶם <sup>m</sup> וְאֵלֶּה אֶחָיוֹ <sup>s</sup>	These [are] <i>their-sons</i> , and-these [are] <i>their-brothers</i> .
הוּא אִישׁ וְהִיא אִשָּׁה :	He-[is a]-man, and-she [is a]-woman.
אַתָּה הָאִישׁ הִיא הָאִשָּׁה :	Thou-[art] <i>the-man</i> . She-[is] <i>the woman</i> .
הַנָּעַר הַזֶּה <sup>1</sup> הַנְּעָרָה הַזֹּאת :	This <sup>2</sup> boy <sup>1</sup> . This <sup>2</sup> girl <sup>1</sup> .
זֶה הַנָּעַר <sup>1</sup> וְזֹאת הַנְּעָרָה :	This-[is] <i>the-boy</i> . This-[is]- <i>the-girl</i> .
הַנְּעָרִים הָאֵלֶּה <sup>1</sup> הַנְּעָרוֹת הָאֵלֶּה :	These <sup>2</sup> boys <sup>1</sup> . These <sup>2</sup> girls <sup>1</sup> .
אֵלֶּה הַנְּעָרִים <sup>1</sup> אֵלֶּה הַנְּעָרוֹת	These-[are] <i>the-boys</i> . These-[are] <i>the-girls</i> .
זֹאת הָאִשָּׁה וְזֶה בְּנָה :	This-[is] <i>the-woman</i> , and-this-[is] <i>her-son</i> .
לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר :	This <sup>2</sup> [is] not <sup>1</sup> <i>the-way</i> , neither [is] this <i>the-city</i> <sup>a</sup> .
מִי זֶה <sup>1</sup> מַה זֶה :	Who [is] this? What [is] this?
מַה עָשִׂיתִי לָךְ :	What <i>have-I-done</i> to-thee?
מַה זֹאת <sup>1</sup> מַה אֵלֶּה :	What [is] this? Who [are] these?
מִי אַתָּה <sup>1</sup> מַה שְּׁמֶךָ <sup>m</sup> :	Who [art] thou? What [is]- <i>thy-name</i> ?
בֵּת מִי אֵת :	Whose daughter [art] thou? <sup>b</sup>
בֶּן מִי זֶה הַעֶלָם :	Whose son [is] this lad? <sup>c</sup>
הָאִישׁ אֲשֶׁר רָאָה אֹתִי :	<i>The-man</i> who saw me.

<sup>a</sup> *m.l.* Not this the way, and not this the city.

<sup>b</sup> *m.l.* Daughter who thou?

<sup>c</sup> *m.l.* Son who this the-lad.

הַבַּיִת אֲשֶׁר בָּנָה :	<i>The-house which he-built.</i>
אֲנֹכִי גֶעֶר קָטָן :	<i>I [am a] little<sup>3</sup> boy<sup>2</sup>.</i>
אֲנֹכִי גֶעֶרָה קָטָנָה :	<i>I [am a] little<sup>3</sup> girl<sup>2</sup>.</i>
אַתָּה אִישׁ חָכָם :	<i>Thou [art a] wise<sup>3</sup> man<sup>2</sup>.</i>
הוּא מֶלֶךְ גָּדוֹל :	<i>He [is a] great<sup>3</sup> king<sup>2</sup>.</i>
הִיא אִשָּׁה חָכְמָה :	<i>She [is a] wise<sup>3</sup> woman<sup>2</sup>.</i>
אֲנַחְנוּ רָעֵבִים וְצָמְאִים :	<i>We [are] hungry and-thirsty.</i>
קַיִן הָיָה עֹבֵד אֲדָמָה :	<i>Cain was [a] tiller-of [the] ground.</i>
חַוָּה הָיְתָה אֵם כָּל-חַי :	<i>Eve was mother-of all-living.</i>
נָר הָיִיתִי בְּאֶרֶץ :	<i>I-have-been<sup>b</sup> [a]-stranger<sup>1</sup> in-the-land<sup>2</sup>.</i>
אֵיפֹה הָיִיתָ בְּנִי :	<i>Where hast-thou-been, my-son ?</i>
אֵיפֹה הָיִיתָ בָּתִּי :	<i>Where hast-thou-been, my-daughter ?</i>
הָיִינוּ בְּבֵית אָחִינוּ :	<i>We-have-been in-the-house-of our-brother.</i>
הָיִיתָם בַּמָּקוֹם הַזֶּה :	<i>Ye-have-been in<sup>2</sup>-this<sup>3</sup>-place<sup>2</sup>.</i>
לֹא הָיִיתָ שָׁמָּה :	<i>Ye-have<sup>2</sup>-not<sup>1</sup>-been<sup>3</sup> there.</i>
בָּנָיו וּבָנוֹתָיו הֵיוּ פֹה :	<i>His-sons and-his-daughters were-here.</i>
יֵשׁ לִי כֶסֶף :	<i>There-is to-me silver, i. c. I have silver.</i>
— לְךָ זָהָב <sup>m</sup> :	<i>—to-thee gold, i. e. thou hast gold.</i>

<sup>a</sup> Strictly speaking, **ישׁ** signifies 'there exists,' and **אֵין** 'there exists not.'

<sup>b</sup> The dative Pronouns are frequently used to denote possession without the word **ישׁ**.

יֵשׁ לָךְ נְחֹשֶׁת :	There-is to- <i>thee</i> copper, <i>i.e.</i> thou hast copper.
— לוֹ בְּרֹזֶל	—to- <i>him</i> iron, <i>i.e.</i> he has iron.
— לָהּ בְּדִיל	—to- <i>her</i> tin, <i>i.e.</i> she has tin.
— לָנוּ עֶפְרָת	—to- <i>us</i> lead, <i>i.e.</i> we have lead.
— לָכֶם בֵּית	—to- <i>you</i> a house, <i>i.e.</i> you have a house.
— לָכֶן בָּתִּים	—to- <i>you</i> houses, <i>i.e.</i> you have houses.
— לָהֶם עֶבֶד	—to- <i>them</i> a slave, <i>i.e.</i> they have a slave.
— לָהֶן עֲבָדִים	—to- <i>them</i> slaves, <i>i.e.</i> they have slaves.
הֲיֵשׁ לוֹ אָח	Is there to- <i>him</i> [a]-brother, <i>i.e.</i> has he a brother?
הֲיֵשׁ לוֹ בֶּן	Is there to- <i>him</i> [a] son, <i>i.e.</i> has he a son?
יֵשׁ-לָנוּ אָב זָקֵן	There-is to- <i>us</i> an aged <sup>4</sup> father <sup>3</sup> , <i>i.e.</i> we have an aged father.
יֵשׁ-לִי אִם זָקֵנָה	There-is to- <i>me</i> an aged <sup>4</sup> mother <sup>3</sup> , <i>i.e.</i> I have an aged mother.
אֵין לִי בֶן	There-is-not to- <i>me</i> [a] son, <i>i.e.</i> I have not a son.
אֵין לָהּ בַּת	There-is-not to- <i>her</i> [a] daughter, <i>i.e.</i> she has not a daughter.
לוֹ הָיָה בֶּן יָחִיד	To- <i>him</i> was [an] only <sup>4</sup> son <sup>3</sup> , <i>i.e.</i> he had an only son.
לָהּ הָיְתָה בַּת יְחִידָה	To- <i>her</i> was [an] only daughter, <i>i.e.</i> she had an only daughter.
בָּנִים רַבִּים הָיוּ לוֹ	Many sons were to- <i>him</i> , <i>i.e.</i> he had many sons.
לֹא הָיוּ לוֹ אֲחִים	Not <sup>1</sup> to- <i>him</i> <sup>3</sup> were <sup>2</sup> brothers, <i>i.e.</i> he had no brothers.



כָּרֶם הָיָה לְשִׁלֹמֹה :	A vineyard [there] was <i>to</i> -Solomon, <i>i. e.</i> Solomon had a vineyard.
שָׂדֵד וְכַרְמִים יִהְיוּ לָךְ :	Fields and vineyards shall-be <i>to</i> - <i>thee, i. e.</i> thou shalt have fields and vineyards.
לֹא הָיוּ עִמִּי :	<i>They</i> -were <sup>2</sup> not <sup>1</sup> with- <i>me</i> .
אֲנִכִּי אֶהְיֶה אִתְּךָ :	<i>I</i> -will-be with- <i>thee</i> <sup>m</sup> .
אַתָּה תִּהְיֶה עִמּוֹ :	<i>Thou</i> <sup>m</sup> shalt-be with- <i>him</i> .
אַתָּה תִּהְיֶה עִמָּהּ :	<i>Thou</i> <sup>r</sup> shalt-be with- <i>her</i> .
הוּא יִהְיֶה עִמָּךְ :	<i>He</i> -shall-be with- <i>thee</i> <sup>r</sup> .
הִיא תִּהְיֶה עִמָּנוּ :	<i>She</i> shall-be with- <i>us</i> .
נִחְנוּ נִהְיֶה עִמָּכֶם :	<i>We</i> shall-be with- <i>you</i> <sup>m</sup> .
אַתֶּם תִּהְיוּ עִמָּהֶם :	<i>You</i> <sup>m</sup> shall-be with- <i>them</i> <sup>m</sup> .
אַתֶּן תִּהְיֶינָה עִמָּהֶן :	<i>You</i> <sup>r</sup> shall-be with- <i>them</i> <sup>r</sup> .
הֵם יִהְיוּ עִמָּכֶן :	<i>They</i> <sup>m</sup> shall-be with- <i>you</i> <sup>r</sup> .
הֵן תִּהְיֶינָה אִתָּנוּ :	<i>They</i> shall-be with- <i>us</i> .
בָּרוּךְ תִּהְיֶה :	Blessed <sup>m</sup> <i>thou</i> - <i>shalt</i> -be <sup>m</sup> .
בָּרוּכָה תִּהְיֶה :	<i>She</i> -will-be <sup>2</sup> blessed <sup>1r</sup> .
הוּא יִהְיֶה חָכָם :	<i>He</i> will-be [a] wise [man]
יִהְיוּ כְמוֹן לְפָנַי רוּחַ :	<i>They</i> -shall-be as-chaff before [the] wind.
נָשִׁיכֶם תִּהְיֶינָה אֵלְמָנוֹת א :	<i>Your</i> -wives shall-be widows.

<sup>a</sup> Will or shall be.

<sup>c</sup> נָשִׁים *women*.

<sup>b</sup> Wilt or shalt be, &c.

<sup>d</sup> אֵלְמָנוֹת *a widow*.

בְּנִי הִיָּה אָב לְאֶבְיוֹנִים :	<i>My-son be [a] father to-the-needy.</i>
בְּתִי הִיָּי אִם לְעֲנִיִּים :	<i>My-daughter be [a] mother to-the-poor.</i>
לָמָּה תִּהְיֶה אַחֲרֵנִים :	<i>Why will-you-be last.</i>
מִי יֹדַע הֲחָכָם יִהְיֶה :	<i>Who knows whether<sup>3</sup> he-will-be<sup>4</sup> wise<sup>2</sup>.</i>
לֹא תִהְיֶה לוֹ בְּנִשָּׁה :	<i>Thou<sup>2</sup>-shalt<sup>2</sup> not<sup>1</sup> be<sup>2</sup> unto-him as-a-creditor.</i>
רִבְעֵה יִהְיֶה הַמִּזְבֵּחַ <sup>m</sup> :	<i>The-altar<sup>3</sup> shall-be<sup>2</sup> square<sup>1</sup>.</i>
יְהִי יָמָיו מְעַטִּים :	<i>His-days<sup>2</sup> shall-be<sup>1</sup> few<sup>3</sup>.</i>
לֹא יִהְיֶה בָּאֲבוֹתָם :	<i>They shall<sup>2</sup> not<sup>1</sup> be<sup>2</sup> as-their-fathers.</i>
יְהוָה הָיָה הוּא וְיִהְיֶה :	<i>The Lord was, is, and-shall-be.</i>

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<sup>a</sup> *p. m.* יְהִי *be ye.*

<sup>b</sup> *p. f.* יִהְיֶה *be ye.*

THE END.

THE  
ETYMOLOGY AND SYNTAX,  
IN CONTINUATION OF  
THE ELEMENTS  
OF THE  
HEBREW LANGUAGE.

BY  
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## PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach, Jarchi, Aben Ezra, M. and D. Kimchi, Abraham de Balmes, Elias Levita, Ben Zeeb, &c., Buxtorf, Glassius, Schultens, Michaëlis, Vater, Gesenius, &c.*, has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to depress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and then on the

derivative signification ; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. “Accustom yourself,” observes the well-known Author of the Aids to Reflection, “to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized.\*” “Horne Tooke entitled his celebrated work, *Επεα πτεροεντα*, *Winged Words*: or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in ‘the visions of God,’ as he sate amongst the captives by the river of Chebar. ‘Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go: *for the spirit of the living creatures was in the wheels also.*’†”

In short, throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory ; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

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\* Preface p. xi.

† Ibid. pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records you find none of those

———— swelling epithets thick laid  
As varnish on a harlot's cheek, the rest  
Thin sown with aught of profit or delight.—

In them is *plainest* taught and easiest learnt,  
What makes a nation happy and keeps it so.

*Paradise Regained.*

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words: and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar. These difficulties I have endeavoured to remove—

1st. By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed, to the principal words.

2nd. By presenting, throughout the etymological part, the modificatory letters, in a type differing from



that of the principal words, by which means the learner may easily find out the root of each.

*3rd.* By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

*4th.* By short and appropriate exercises. — These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added ; forming an extensive *Vocabulary* of the language, and supplying in some measure, the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language, than is to be found in any similar work of equal extent.

*University of London,  
December, 1834.*

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# ETYMOLOGY.

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## CHAPTER I.

### INTRODUCTORY OBSERVATIONS.

1. ETYMOLOGY is that part of grammar which treats of the derivation of words, and of their classification and modifications in connexion with their derivation.

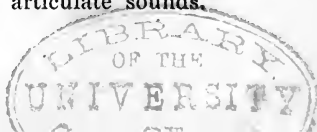
#### *Nature of Words and their Classification.*

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language\* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

---

\* In Hebrew לשון *tongue*, or שפה *lip*, these being the chief organs employed in the production of articulate sounds.



species of conceptions which the mind is capable of forming; and since all human beings are similarly organized, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following :—

[a]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses; as, אור *light*, רוח *wind*, אש *fire*, עץ *a tree*, &c., or by its own intellectual faculties, as אל *God*, רוח *a spirit*, מחשבה *thought*, reflection. שמות *names*.



פועל [b]—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual; as, *רָדַף* to pursue, *נִרְדָּף* he or it was pursued, *חָשַׁב* to reflect, think, &c. *הָיָה* to be, to exist, *אָרַם* to be red, *חָכַם* he was wise, *גָּדַל* to be great.

[c]—Such as serve to qualify or to particularize either the subject or the predicate, when they happen to be general terms. This class comprehends Adjectives, Adverbs and Definitives.\*

[d]—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends Prepositions and Conjunctions.

[e]—Such as indicate particular affections or emotions, as joy, sorrow, exultation, surprise, &c.†

\* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections*.\* The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—i. e. belonging to the *art* rather than to the *philosophy* of grammar.

### *Derivation.*

5. In all languages we find clusters of words allied both in sound and in signification; such, for instance, are the following English words:—*love, lover, lovely, loving, loved, beloved, loveliness, &c.; just, justly, justify, justifier, justifiable, justification, &c.*; But, in Hebrew, this has an especial claim on the student's attention: thus—

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used in representing our own *past* emotions, or those of other persons; and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

\* The early Hebrew Grammarians reckoned only three parts of speech: 1—שם *the name*, in which they included nouns and adjectives: 2—פעל *the verb*: 3—מלה *the particle*, in which they included the other classes.

רֹאשׁ *rōsh*, the head, the chief and principal part of the body.  
 רֵאשִׁית *râ-shith*, chiefness, principalness, beginning.

רִישׁוֹן *ri-shōn*, first, in order or dignity.

מָלַךְ *mā-loch*, to reign.

מֶלֶךְ *mō-lách*, one that reigns.

מָלַךְ *mā-lach*, he reigned.

מֶלֶךְ *me-lech*, a king.

מַלְכָּה *mal-cāh*, a queen.

מַלְכוּת *mal-chūth*, a kingdom.

עָלָה *ā-lōh*, to ascend.

עָלָה *ō-leh*, one that ascends.

עֹלָה\* *ō-lāh*, a burnt offering.

עָלָה *ā-lāh*, he ascended.

עָלָה *ā-leh*, a leaf.

עָלָה *āl*, upon, above.

עֲלִיּוֹן *el-yōn*, most high.

עֲלֵה *ma-āleh*, an ascent, step.

מַעֲלָה *ma-ālāh*, upwards.

נַעֲלָה *na-ālāh*, exalted, raised.

עֵלִי *eli*, a pestle.

תְּעָלָה *th'-ā-lāh*, a conduit or aqueduct.

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, <sup>φ</sup> that by knowing the sense attached to the primitive, <sup>φ</sup> and the manner in which it is varied,

\* *i. e.* What ascends upon the altar.

† Lit. The place where, or the instrument by which one ascends; also one that causes to ascend.

|| The words עֹל *ol*, a yoke; עֹלָל *ō-lāl*, a child; נַעַל *na-āl*, a shoe, sandal; מַנְעוּל *man-ül*, a lock, bar; מְעִיל *m'ül*, an upper garment, &c. owe probably their origin to the same primitive, although they are placed by lexicographers under different roots.

§ *i. e.* Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute\*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is, indeed, in some respect true; but it proceeds on a mistake, which we have sought to preclude in our definition

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\* Substantives are often used as predicates; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

of language. Assuming *that words primarily correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness—that is, *thoughts*; and that words *immediately* refer to our *thoughts* of the things, as images or generalized conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view:—It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind\*); and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in

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\* See Maimonides' הלכות יסודי התורה.

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism, XII. p. 6.

every such conception; the attribute by which the object is distinguished from every other being, must form a part; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstance by which the named object was characterized. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects: thus—

רָקִיעַ *rāki-à*, *the firmament*, Lit. *the expanse*, or that which is *expanded*.

חַמָּה *ham-māh*, *the sun\**, Lit. *the hot one*, as being the source of heat.

חֶרֶס *he-res*, another name of the *sun*, from its drying and burning power.

לְבָנָה *l'bā-nāh*, *the moon†*, Lit. *the white one*, from its pale light; and from this circumstance several other substances appear to have derived their names: as—

\* Another name of the sun, is שֶׁמֶשׁ *shemesh*, which is probably a compound; viz. שָׁם אֵשׁ *shām āsh*, *the distant fire*; and שָׁמַיִם *shā-ma-yim*; שָׁם מַיִם *sham mayim*, *the distant water*. (See Jarchi's comment on Gen. i. 7.)

† The moon is also called יָרֵחַ *ya-râ-ah*, from its *dilating* and increasing light: hence יָרֵחַ *a month*;—from which it appears that the Hebrew months were originally *lunar*.

לְבָנָה lib'neh (λευκη), *the white*, amongst trees, (*populus alba, the white poplar.*)

לְבָנָה l'bō-nāh (לבανος), *the white*, amongst odoriferous gums; frankincense. *an odoriferous drug.* *fragrant perfume*

לְבָנוֹן l'bānōn (*Lebanon*), *the white mountain*; from its whiteness, being constantly covered with snow.

לְבָנָה l'bā-nāh, *a brick*, from the white clay of which it is formed.

הַלְבָנָה hel-b'nāh\* *galbanum, a fragrant gum*; from its cream-like colour.

חַי hay†, *f. חַיָּה ha-yāh, an animal, a living being*; Lit. *a breather, or a being that breathes*; breathing being the characteristic of animated beings.

עוֹף ōf†, *a bird, fowl*; Lit. *the flier, or that which flies.*

שָׂעִיר sā-ir, *the goat*; Lit. *the hairy, the shaggy*: and from the same circumstance—

שְׂעוֹרָה s'ō-rāh (*hordeum*), *barley*, from the roughness of its awn.

שְׂעָרָה or סְעָרָה s'ō-rāh, *a tempest*; & שָׂעָר sā-ār, *horror*.

\* Most lexicographers place this word under the root חָלַב; it is, however, probable that חָלַב itself received its denomination from its colour. Hence also the Rabbinical חֶלְבֹּן helbōn (*albumen*), *the white of an egg*.

† These are real Onomatopoeia,—חַי hay, imitative of the sound heard in forcibly emitting the breath; עוֹף ōf, that heard in the starting of a bird. Of the same character are the words אֵשׁ 'ēsh, *fire*; אֹרֹר ōr, *light, fire*; רוּחַ ru-ah, *wind*; and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb: as a *noun*, when it was used as the *subject* of discourse; and as a verb, when it was used as the *predicate*. Thus, the word אור in the following sentence is used as a substantive; as, יהי אור *There shall be light, or light shall be* (Gen. i. 3); But in the following phrases it is used as a verb: thus, הבקר אור *The morning (was) light* (Gen. xlv. 3); ואור לכם *And it will be light unto you* (1 Sam. xxii. 10); אורו עיני *My eyes have become light* (1 Sam. xiv. 29); i. e. capable of perceiving by means of light. Thus also the before-mentioned word חי hay, *a living being, or a being that breathes*, is used in the following phrases as a verb\*; as, וישלח חי *And Salah lived* (Gen. xi. 14); עוד יוסף בןי חי *My son Joseph liveth still* (Gen. xlv. 21);—and כבד cā-bād, *the liver* (Lit. *the heavy, the weighty*, being the heaviest part of the body in proportion to its bulk) signifies also, *it is heavy*† (Gen. xlvii. 4); and *it was heavy* (Gen. xlvii. 13).

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\* It is likewise frequently used as an adjective, as שור חי *a living ox*; כלב חי *a living dog*; בשר חי *raw flesh*; (i. e. in the same state as when living).

† Hence also כבד kō-bed, *weight, heaviness*; קבדוּת k'bd-dūth, *difficulty*; כבוד kā-bōd, *honour, glory*, literally, *weight (gravitas)*; and כבד kab-bād, *to honour*; מְכַבֵּד m'chab-bād, *one that honours*; נִכְבֵּד nich-bād, *honourable, one that has become honourable*; מְכַבָּד m'chu-bād, *one that is honoured*; מַכְבִּיד mach-bīd, *one that causes heaviness, an oppressor*; מְרַכֵּב mith-cab-bād, *one that*



It is moreover frequently used as an adjective; as  
 מִשָּׂא כָבֵד *a heavy burden*.

8. In all these examples, it is evident that there is no distinction whatever between the noun and the verb; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words: thus—

דַּבֵּר *dā-bōr, to speak.*

דּוֹבֵר *dōbār, one that speaks, a speaker.*

דָּבַר *dā-bar, he spake.*

דְּבָר *dā-bār, a word or thing.*

אָמַר *ā-mōr, to say.*

אָמַר *ā-mār, he said.*

אָמַר *ō-mer, a saying.*

קָרַב *kā-rōb, to be nigh, to approach.*

קָרַב *kā-rab, he or it came near.*

קָרַב { *kā-rōb, one that is*  
 or { *nigh, related, a re-*  
 קָרֹב { *lative, kinsman.*

קֶרֶב *ke-reb, the inner part of the body, the intestines, bowels.*

קֹרְבָן *kor-bān, an offering.*

קָרַב *k'rāb, conflict, battle.*

קִרְבָּה *kīr-bāh, relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns; as, for instance, עָפַר\* *to throw dust*; עָשָׁן *to smoke*, from עָשָׁן† *smoke*; מָלַח *to salt*, from מֶלַח *salt*; there are likewise many nouns which

honours himself, pretends to be honourable; with their numerous modifications.

\* From עָפַר *dust*.

† This word is probably derived from אֵשׁ *fire*; smoke being the sign of fire. מֶלַח *salt*, is probably compounded of מַה *what*, לַח

cannot be referred to verbs, as ראש *the head*; רגל *the foot, leg*; דגל *a standard, flag, banner, &c.* but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse\*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia*; and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

### *Roots.*

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

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*moist, i. e. that which contracts moisture*, and רגל and רגל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

\* See S. De Sacy's remarks (*Grammaire Arabe*, § 231), on the word تلمين, whose root למר does not occur in Arabic, though it is very frequently used in Hebrew.

† Many Grammarians consider the third person masculine past tense, as the *root*; thus, הלך *he went*, שמר *he kept*. But as the

action. It is called by some Hebrew grammarians **מְקוֹר** *mā-kōr*, *the fountain*; by others, **שֹׁרֶשׁ** *shō-resh*, *the root*, *radix*. It consists generally of three conso-

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those Grammarians who regard the infinitive as the root. Thus the **פתח דברי** (a grammatical work, generally attributed to D. Kimchi.) **יש דבור אחד שהוא שרש לכל אלה החלקים ונקרא מקור לפי שהוא התחלת הדבור ושרש ההגיון וממנו יוצאות כל הפעולות הנזכרות, והיא המחשבה לעשות כשיאמר האדם הנני חושב לבנות בית זה, טרם המעשה באה המחשבה לעשות, ועל זה נקרא מקור:**

“There is one word which is the root to all these part (*i. e.* the past, present, and future tenses, &c.); it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, ‘Behold, I intend to build this house,’—the thought *to build* must precede the deed; and on this account it is called **מקור** *the fountain*.”

Thus, likewise, *Abraham de Balmis*, in **מקנה אברם** (*Peculium Abræ.*) המקור שרש כל פעולה וכו' ועל כן כאשר ישאלך מי שירצה איזה שרש למדתי לא תאמר לִמַּד כי אם לָמַד עין הפעל בחולם:

“The infinitive mood is the root of every action, &c. And, therefore, should any one ask you what is the root of **למדתי** *lā-mad-tī* (*I did learn*), do not answer **לִמַּד** *lā-mad* (*he did learn*), but **לָמַד** *lā-mōd* (*to learn*).”

\* The infinitive must not be confounded with the abstract noun, which is likewise the name of the action; as **אָהַב** *to love*, **אַהֲבָה** *love*; **שָׂנֵא** *to hate*, **שִׂנְאָה** *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

nants, forming either monosyllables (when the middle letter happens to be ו or י) as בוא bō, *to come, to enter*, בין bīn, *to understand, perceive*; גור\* gūr, *to sojourn*: or dissyllables, as הלך hā-lōch *to walk*; שמר shā-mōr, *to keep, to guard*; בלע† *to swallow*.

11. The three consonants of which the primitive is composed, are called *radicals*; whereas those which are added for the purpose of diversification, are termed *serviles*‡. To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd letters

*Serviles* - אֵתֶן. וְכָלֵב. מִשָּׁח. || *Radicals* - קָר. צַפַּצְקָר. חֲטַס. גִּדְּו. גִּדְּו. חֲטַס. צַפַּצְקָר. אֵתֶן. וְכָלֵב. מִשָּׁח. א ב ה ו י כל מגשת

\* Many of the ancient grammarians very justly considered these and similar roots as *bi-literals*, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted; as גִּר *to sojourn*, גָּר *he sojourned*, גֵּר *a sojourner*, &c. See Aben Ezra in צִחוֹת and מֵאֲזִינִים; and Abraham de Balmis in *Peculiam Abræ, — De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פְּתָנָם *an order, edict*; or compounded, as בְּלִיעַל *wicked, worthless*, from בְּלִי *without*, and יַעַל *merit, utility*; עֲבָטִית *thick mud*, from עֵב *thick*, and טִיט *mud or clay*.

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in 'Vindiciæ Hebraicæ,' pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ה ו י while no letter of the Alphabet is excluded from the formation of the radicals. We shall distinguish the serviles in most cases by open letters, thus, בּ פּ &c.

φ But אֵתֶן in the middle or at the end of a word are always radicals. Radicals קָר. צַפַּצְקָר. חֲטַס. גִּדְּו. חֲטַס. צַפַּצְקָר. אֵתֶן. וְכָלֵב. מִשָּׁח.

of the root. Thus, פ is the first, ע the second, and ל the third letter of the root פֿעֿל<sup>1,2,3</sup> pā'ol, *to act*; ש the first, ב the second, and ר the third letter of the root שִׁבֵּר shā-bor, *to break*.

Conjugations. בְּנֵינִים *buildings*.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations,

13. Such as have neither of the following letters—*vid. Page 24*  
י, נ, א for their *first* radical, nor ו or י for the *second*,  
nor א or ה for the third radical, and in which the se- *+ Page 102*  
cond and third are not the same letter, are called שְׁלֵמִים  
*perfect*; because in the various changes which the  
primitive undergoes, the three consonants remain un-  
altered; as זָכַר, *to remember*; זָכַרְתִּי, *I remembered*;  
זִכְרוֹן, *a remembrance*.

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated חֲסֵרִים *defectives*; because the נ is dropped in many of the derivatives; as, נָתַן, *to give*; אֶתֵּן (instead of אֲנִיתֵן, *I will give*; מִתְּנָה (instead of מִנְתְּנָה), *a gift*.

These form the second conjugation. פֿ

for the first radical form the

3<sup>rd</sup> Conjugation פ"א

that have פ"י

18

1<sup>st</sup> radical

Conjug.

that have

the 2<sup>nd</sup>

radical

Conjug.

that have

the 3<sup>rd</sup>

radical

Conjug.

that have

the 3<sup>rd</sup>

radical

Conjug.

Pages

& 25.

ע"ז

ל"י

## THE ETYMOLOGY OF

15. Such as have א or י for the first radical; as אכל *to eat*, ידע *to know*\*; א for the third, as מצא *to find*; ה for the third, as פדה *to redeem*; ו or י for the second letter, as קים *to rise*, בין *to understand*; are called נחים *quiescents*, because these letters are either mute or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as מרד *to measure*, are called כפולים *double*; the middle letter being frequently dropped in the derivatives; as מר (instead of מרד) *I will measure*; למר (instead of למרד) *in order to measure*; מרה (instead of מרדה) *a measure*.

These form the eighth Conjugation.

## FORM OF WORDS.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive; and any alteration made in it, either by the omission or mutation of any of its letters or vowel points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification; as may be seen from the following examples:—

\* The י is often dropped, as ידע (instead of ידע) *I will know*.

17. Thus, from the infinitive שִׁבַּר shā-bōr, *to break*, (used both as a noun and as a verb), are derived—

1<sup>st</sup>. The participle active and passive— *Look page 31. article and 33.*

שֹׁבֵר shō-bār, <i>one that breaks</i> ,	{	Used as nouns and verbs, and
שֹׁבֵר shābūr, <i>broken</i> .		forming, with the personal pronouns, the present tense: as,
		אֲנִי שֹׁבֵר I break.

2<sup>nd</sup>. The third person preterite, as —

שָׁבַר shā-bar, <i>he broke</i> .	{	From this, the rest of the tense is
		formed, by <i>post-fixing</i> fragments of the pronouns: as, שָׁבַרְתִּי I broke, שָׁבַרְתָּ thou brokest.

3<sup>rd</sup>. The imperative as—

שִׁבַּר sh'bōr, <i>break thou, m</i> .	{	From which is formed the future
		tense, by <i>prefixing</i> fragments of the pronouns: as, אֲשַׁבֵּר I will break, תִּשַׁבֵּר thou shalt break.

4<sup>th</sup>. Nouns used in this sense only: as, שֶׁבֶר she-ber, *a break, breach, injury*; שִׁבְרוֹן shib-bā-rōn, *a break, calamity, destruction*; מִשְׁבָּר mish-bār, *a breaker, wave, billow*.

5<sup>th</sup>. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view:—

- 1<sup>st</sup>. As expressive of simple action :—  
*active* פָּעַל אָכַל to eat, אָכַל he did eat.
- 
- 2<sup>nd</sup>. As expressive of simple passion :—  
*Passive* נִפְעַל הָאָכַל to be eaten, נִאָּכַל he was eaten.
- 
- 3<sup>rd</sup>. As expressive of intense action :—  
*active* פִּיעַל אָכַל to devour, consume, אִכַּל he consumed, devoured.
- 
- 4<sup>th</sup>. As expressive of intense passion :—  
*Passive* פִּעֵל אָכַל to be devoured, consumed, אִכַּל he was consumed, &c.
- 
- 5<sup>th</sup>. As causing another to act :—  
*active* הִפְעִיל הָאָכַל to cause to eat, i. e. to feed, הִאָּכַל he fed, &c.
- 
- 6<sup>th</sup>. As being made to perform an action :—  
*Passive* הִפְעֵל הָאָכַל to be caused to eat, to be fed, הִאָּכַל he was fed.
- 
- 7<sup>th</sup>. Reflex action, or such as is performed by the  
*both active & passive* agent on himself :—  
 הִתְפַּעֵל הִתְאָכַל to consume, devour one's self, הִתְאָכַל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are, 1<sup>st</sup>, Pa-ál; 2<sup>nd</sup>, Niphál; 3<sup>rd</sup>, Pièl; 4<sup>th</sup>, Pū-ál; 5<sup>th</sup>, Hiph-il; 6<sup>th</sup>, Hoph-ál 7<sup>th</sup>, Hith-pa-ál.

### MANNER OF FORMING SUBSTANTIVES

FROM VERBS. { *vid. Page 25-28*  
 { *+ Page 62-81.*

19. Substantives are formed from verbs in various ways :—

1<sup>st</sup>. By changing the vowel-points of the root: as,  
 מֶלֶךְ a king, from מָלַךְ to reign; אָכַל food, victuals,  
 from אָכַל to eat.



2<sup>nd</sup>. By dropping one of the radicals: as, גֵּן *a garden*, from גִּנוּן *to shelter*; גֵּר *a stranger*, from גִּוּר *to sojourn*.

3<sup>rd</sup>. By adding one or more of the following letters, י, ה, א, מ, נ, ת, \* to the root: as, מַאֲכָל *food, provision*, הָאֳמָנוּתִי (lit. what is eatable or eaten); מַאֲכָלֶת *a knife* (lit. an instrument used in eating), from אָכַל; מִקְנֶה *cattle*† (lit. what is purchased, or the medium of purchasing); קָצִיר *harvest, or a reaper*, from קָצַר *to reap, cut down*.

4<sup>th</sup>. By the three preceding methods combined: as מַתָּנָה *a gift*, from נָתַן *to give*; מִטָּה *a bed*, מִטָּה *a staff, tribe*, from נָטָה *to stretch out, incline*; תְּכֵלֶת *the end, completion*, from כָּלָה *to finish, complete*.

Read. 25  
Art. 25

א ה ו י מ נ ת

א ה ו י מ נ ת

\* These letters may be called the *Formative Letters*.—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the Iliad, B. VI.—

“For Diomed’s brass arms, of mean device,  
For which *nine oxen* paid (a vulgar price),  
He gave his own of gold divinely wrought,  
A hundred beeves the shining purchase bought.”

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis, xxxviii. 17, and xxxiii. 19; קְשִׁיטָה being rendered by most of the ancient translators, *lamb*. Thus Sept. ἀμνών. Onkelos חִירְקֹן, Vul. agnis.

מִשְׁקָל (mish-kal), WEIGHT OR COMMON MEASURE  
OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word מַעַל\*, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word מַעַל signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3<sup>rd</sup> person sing. *m.* preterite,

\* The middle letter of מַעַל being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb מָקַד or קָטַל for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphāl*, *Piël*, *Puāl*, &c. And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

קל	1st,	פָּעַל Pā-āl, he acted, . . . . .	1. Active.
	2nd,	נִפְעַל Niph-āl, he was acted upon, . . . . .	2. Passive.
	3rd,	פִּיעַל Pi-ēl*, he acted with intensity, &c. . . . .	3. Active.
	4th,	פֻּעַל Pu-āl, he was acted upon with intensity, . . . . .	4. Passive.
	5th,	הִפְעִיל Hiph-īl, he caused another to act, . . . . .	5. Active.
	6th,	הִפְעִיל Hoph-āl, he was caused by another to act, . . . . .	6. Passive.
	7th,	הִתְפַּעֵל Hith-pā-āl, he acted upon himself, —	7. is both Active and Passive.

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind, when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

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\* When the second radical is a non-guttural, it receives *Dagesh*, (See part I. p. 32); as קִדַּשׁ he sanctified; שִׁבַּר he was shattered; הִתְקַדַּשׁ he sanctified himself.

Thus they denominated all verbs denoting simple actions, *Pā-il* or **קל** *kal* (i. e. *light, simple*), because the root is here found in its simplest form; whereas, the other branches have either an additional letter, or a Dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called **נפעל** *Niph-il*; those that denote intense action, they termed **פעל** *Pi-él*; and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root **פעל** consists of **פ** *Pe*, **ע** *Ain*, and **ל** *Lamed*, they denominated the first letter of every root, **פ** *Pe*; the second, **ע** *Ain*; and the third, **ל** *Lamed*.

Thus they called the **ש** of **שבר**, *Pe*; the **ב**, *Ain*; and the **ר**, *Lamed*.

For the 1<sup>st</sup> conjugation { *vid. Po. g. 17.* }

*defectives.*

Thus they likewise denominated all verbs having **חסרי** **נ** for the first radical, as—

**נגש** 2 to approach; **נפל** to fall; (2nd conjugation\*).... **פנ** 2

*quiescents.*

Those that have **א** for the first radical, as—

**אכל** 3 to eat; **אמר** to say; (3rd conjugation)..... **פא** 3

Those that have **י** for the first radical, as—

**ישב** 4 to sit; **ידע** to know; (4th conjugation)..... **פי** 4

\* The first conjugation, as we have already observed (p. 17), they called **שלמים**; and the 8th, **פפלים**

נחִים

Those having נ for the second radical, as—

5 נִיר to sojourn; נֹשֵׁב to return; (5th conjugation) . . . . נִיר 5

Those having נ for the third radical, as—

6 מֵצֵא to find; קָרָא to call; (6th conjugation) . . . . לֵא 6

Those having ה for the third radical, as—

7 קָנָה to obtain; רָאָה to see; (7th conjugation) . . . . לֵה 7

*for the 8<sup>th</sup> conjugation* And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.  
*vid. page 18.*

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that פָּעַל is the 3<sup>rd</sup> person masculine preterite of all active transitive verbs, פּוֹעֵל the active participle, and פְּעוּל the passive participle, we may be certain that פָּקַד, לָמַד, שָׁבַר are the 3<sup>rd</sup> person *m. pret.*; that פּוֹקֵד, לוֹמֵד, שׁוֹבֵר are participles active; and פְּקֻדָּה, לְמוּד, שְׁבוּר, are passive participles. Thus, also, by knowing that the form, which the 3<sup>rd</sup> person *m. preterite* of intransitive verbs assumes, is mostly פָּעַל, we may, without hesitation, say that יָבֵשׁ, זָקַן, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

*Read page 20.* 25. In the same manner, the forms of nouns and adjectives may be ascertained, by comparing them with a similar form deduced from פָּעַל; and by knowing the grammatical changes of which the *form* is.

susceptible, we may at once know the changes which most words, having a similar *form*, must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1<sup>st</sup> conjugation, p. 17), having (ר) for their first and second vowel-points, as רָבַר *a word*, חָכַם *a wise man*, זָהָב *gold*, &c. are said to be of מִשְׁקָל (the form) פָּעַל.

Those that have (ר) for the first, and (י) for the second, as חָצַר *a court*, זָקֵן *an old man*, are of the form פָּעַל.

Those that have (ר) for the first, and (י) for the second vowel-points, as פָּקִיד *an overseer*, קָצִיר *harvest*, are of the form פָּעַל.

Those that have (ר) for the first, and (ו) or (י) for the second vowel-points, as אָדוֹן *a lord*, גָּדוֹל *great*, בָּרוּךְ *blessed*, עָצוּם *mighty*, are of the forms פָּעוּל and פָּעוּל.

All words of the above forms have their accent on the last syllable.

Those that have — for the first, and (י) or (ו) for the second vowel-point, as אָזֶן *an ear*, שָׁחַד *a bribe*, are of the form פָּעַל.

Those that have (י) or (ו) for their first and second vowel-points, as מֶלֶךְ *a king*, אֶרֶץ *land*, בֶּנֶר\* *a boy*, רִגַּע *an instant*; or (ו) for the first, and (י) for the

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\* The vowel-point (ו) in this and similar words, is substituted for (י), on account of the guttural letter.

second vowel-points; as סֵפֶר *a book*, &c. are of the form פִּעֵל and פִּעֵל\*.

Words of the last-mentioned forms have their accent on the penultimate.

מִשְׁפָּט *judgment*, from שָׁפַט *to judge*, is of the form — מִפְּעֵל; מ being the formative letter.

מַמְלָכָה *a kingdom*, from מָלַךְ *to reign*, is of the form — מִפְּעֵלָה; מ and ה being the formative letters.

מִצְטָע *a plant* (from נָטַע), מִדָּעָה *knowledge* (from יָדַע *to know*), are of the form מִפְּעֵל †; מ being the formative letter, and נ in the first, and י in the second word being dropped.

מִתְּנָה *a gift* (from נָתַן *to give*), is of the form מִפְּעֵלָה †; נ the first radical being dropped, and מ and ה being the formative letters.

גֵּר *a stranger*, from גָּוַר *to sojourn*, is of the form פִּל, the second radical being omitted.

בֵּן *a son*, from בָּנָה, is of the form פִּע, the third radical being dropped.

צֶלֶל *a shadow*, from צָלַל, is of the form פִּל; the first of the double letters being dropped.

מְגִלָּה *a roll, volume*, from גָּלַל, is said to be of the form מִפְּעֵלָה; מ and ה being the formative letters, and the second radical omitted.

Added Page 59 — 8  
מ — 62 — 8

\* These forms are, by some grammarians, called Segolates.

† The second radical of this and the following form receives Dagesh, to show the absence of the first radical. If we take the verb פָּקַד as the common measure, these two forms will be מִפְּקָד & מִפְּקָדָה.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chap. III.

*Inflection and Modification of Words.*

26. Whoever considers the rapidity of thoughts. will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the*; the conjunction, *and*; the relative, *who*, *which*, *that*; the possessive pronoun, *my*, *thy*, *his*, &c.; and both the *nominative* and *objective*, when they happen to be pronouns. By this means, whole phrases may be expressed in single words; as יֶאֱהָבֵנִי *he will love me*, וַיֶּאֱהָבֶךָ *and he will love thee*; הוֹצֵאתִיךָ *I have caused thee to go forth*, &c.



27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns.—These are— **פְּנוּיִם**

<i>id. Page 95.</i>	<i>Sing.</i>		<i>Plur.</i>
	אֲנִי* or אֲנֹכִי .. I <i>common</i>		אֲנִי or אֲנֵינוּ §. we נַחֲנוּ
	אַתָּה † <i>m.</i> } .... thou		אַתֶּם <i>m.</i> } .... you אַתֶּנָּה /
	אַתָּה <i>f.</i> }		אַתֶּן <i>f.</i> }
	הוא ..... he		הֵם or הֵמָּה ... they, <i>m.</i>
	היא ..... she		הֵן or הֵנָּה .... they, <i>f.</i>
	הוא, .....		

\* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather עָנָה to *exclaim*, or to *commence a discourse* (א and ע being mutable letters). See Cant. ii. 10; Job, iii. 2. It means, literally, *the exclaimer or speaker*.

† אַתָּה is evidently derived from אני. The Dagesh in ת indicates the absence of נ, which is still preserved in some of the dialects: as אַתָּה אַתָּה, אַתָּה אַתָּה. The ת is, perhaps, a contraction of אַת (sign of the objective). The same observation is applicable to the words אַתָּה, אַתָּה, אַתָּה, instead of אַתָּה, אַתָּה, אַתָּה.

‡ הוא is probably derived from the verb הָיָה to *be*, הֵנָּה one that is (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אֲנֹכִי, although written with ה.

28. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יָד *a hand*, יָדִי\* *my hand* (lit. *hand I*, or belonging to the speaker); יָדְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); יָדוֹ *his hand*, יָדְכֶם † *your hand*, יָדֵינוּ ‡ *our hands*, וְיָדֵינוּ ‡ *and our hands*, &c.

Thus also דְּבַר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרָהּ *her word*, דְּבָרֵנוּ *our word*, דְּבָרֵיכֶם &c.—See Declension of Nouns, Tab. II.

29. *Obs. 1.*—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place; and hence, in order to accelerate the pronunciation, a change in the vowel-points becomes necessary. Thus, in דְּבַר the accent is upon the syllable בַּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (ָ) is therefore changed into (ֶ); and in דְּבָרֵיכֶם,

\* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא *he* (still more evident in the word פִּיּוֹ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֵה *field*, הוּא *he*); נו, from אֲנִי *we*.

† וְ and כֶּם. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אַתְּכִי had originally a form for the second person sing. and plur.; as, אַתְּהָ or אַתְּהָ *thou* אַתְּם or אַתְּכֶם *you*, from which these fragments were taken.

‡ This letter (וּ), used for the conjunction *and*, is evidently a fragment of the noun וּ *a hook, a thing that joins*.

where the accent is removed still further, being placed upon הָ, a still greater contraction of the vowel-points takes place\*.

30. *Obs. 2.*—Vowel-points which are thus liable to be changed, are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the ו in שׁוֹמֵר *a keeper, guard*, it being the characteristic of the active participle. Such also are all the short vowels followed by Dagesh, indicative of their being derived from the derivative verb פָּעַל (פָּקַד); as, מַלְאֵחַ *a mariner*, סֵלֶם *a ladder*; or from roots whose 2nd and 3rd radicals are the same; תְּהִלָּה *praise*, תְּפִלָּה *prayer*, &c. &c. פָּלַל . הָלַל

הַ "יְרוּצָה" *vid. Page 35.*

31. The definite article is expressed by the prefix הַ, as הַיָּד *the hand*, and all the cases (except the genitive), are expressed by single letters taken from prepositions; as, לַיָּד *to a hand* (לְ being taken from לָא *to*); מֵהַיָּד *from a hand* (מִ being taken from מִן *from*); בַּיָּד *with or in a hand*, מִיְּדֵינוּ *from our hands*, &c. &c.

*Look page 19. article 17. \**

× 32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *postfixing* fragments of the pronouns to the verb; and the

\* Similar contractions, as Gesenius justly remarks, are found in other languages; as, Παρημον, for Παρηρ ἐμον; *ecce* and *eccum* for *ecce ea* and *ecce eum*.

† This fragment (הַ) is probably derived from הִנֵּה *there is*, or הִנֵּה *behold*. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the

future, by prefixing them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד: —

Infinitive *Absolute* . . . פָּקַד *to visit*. *Infinitive Construct* פִּקֹּד .

Imperative . . . . . פִּקֹּד *visit thou, m.*

3<sup>rd</sup> person *m. past* . . פָּקַד *he visited*.

Now, subjoining to the last פָּ (from אָתָּה *thou*), we have פָּקַדְתָּ *visited thou*, i.e. *thou hast visited*; נוּ (from אֲנוּ *we*), we have פָּקַדְנוּ *visited we*, i. e. *we have visited*; תָּם (from אַתָּם *ye*), and we have פָּקַדְתֶּם *visited ye*, i. e. *ye have visited*; denoting the past time by the position of the root.

33. Thus, also, by prefixing אֲ (from אֲנִי *I*), to פָּקַד, we have אֲפָקַד *I-will-visit*; תָּ (from אָתָּה *thou*), we have תִּפָּקַד *thou-shalt-visit*, &c. &c.; indicating by the prefixes, not only the person, but likewise (by their position) that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated; as, אֲפָקַדְהוּ *I-will-visit-him*, פָּקַדְתִּיהוּ *I-have-visited-him*, פָּקַדְתִּיךָ *I-have-visited-thee*, וְיִפָּקַדְנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its

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language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

## CHAPTER II.

### שמות *Names*. NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives; as, אִישׁ *a man*, בֵּן *son*.

II.—Proper names; as יִשְׂרָאֵל *Israel*, אֲרָם *Aram*, יְרוּשָׁלַם *Jerusalem*.

35. Proper names, are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species*; and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind — as, אָדָם וּבְהֵמָה תִּזְשִׁיעַ יְהוָה *Lord! thou helpest man and beast* (Ps. xxxvi. 6),—or any one of the kind; as, מִכָּה אָדָם יוּמָת *“He that killeth a man (i. e. any man) shall be put to death”* (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the*; the demonstrative pronouns, *this*, *that*, &c.; the pronominal adjectives, *my*, *thy*, &c. The restriction is, however, more frequently

effected by the annexation of another noun, which serves to define that which precedes it; as, בֶּן *a son*, בֶּן־מֶלֶךְ *son of a king*, בֶּן־הַמֶּלֶךְ *son of the king*, or *the son of the king*; בֶּן־יִשְׂרָאֵל *Israel's son*, or *the son of Israel*.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways:—

I.—By altering one or more of the vowel-points; as, בֶּן *son*, בֶּן *son of*, בֶּן־אַבְרָהָם *Abraham's son*, דְּבַר *word*, דְּבַר *word of*, דְּבַר־הַמֶּלֶךְ *the word of the king*.

II.—By adding one or more letters either at the beginning or at the end of the words; as, הַדְּבַר *the word*, וְהַדְּבַר *and the word*, דְּבָרִי *my word*, דְּבָרֵיכֶם *your words*.

38. Letters added at the beginning of words are denominated *Prefixes*; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words undisturbed, and therefore produce no alteration in the vowel-points; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

### PREFIXES.

40. The following are the prefixes of Nouns :—

הְ—with Dagesh in the following letter—as, הַנְּהָר, הָ or הַ without Dagesh—as הָאֹר, express the definite article *the* ; for which reason, this letter (ה) is called the *definite article* הַיְדוּשָׁה. *The definite Article* vid. Page 31.

Obs. ה is used before nouns beginning with any letter capable of receiving Dagesh : as, נְהָר *a river*, הַנְּהָר *the river*.\*

ה is used before nouns beginning with either of the letters א, ע, ה, א; as, אֹר *light*, הָאֹר *the light*; הָר *a mountain*, הַהָר *the mountain*; עֶבֶד *a servant*, הָעֶבֶד *the servant*.

ה is used before nouns (not being monosyllables) beginning with א or ח, having long (ַ) for their first vowel:

\* The effect of Dagesh after a vowel, is to double the letter in which it is placed.—(See part I. p. 32.) This word must, therefore, be pronounced *han-nā-hā'r*. The Dagesh is, however, sometimes omitted: as, הָאֹר *the river*, הַיְלָדִים *the children*.

† As the Gutturals א, ע, ה, ח cannot easily be pronounced double, the Dagesh would be useless in them; it is, therefore, compensated by changing (ַ) into (ָ) or (ֶ). Before ח, however, the original vowel (ַ) is mostly retained. Sometimes, also, before ע and ה, הַעֲוִירִים *the blind*, הַהֶבֶל *the vanity*. We also find הַחַי *the living*, and הַחַיִּי and הַחַיִּי. These deviations are, however, too unimportant to be longer dwelt upon.

as, עָנָן *a cloud*, הָעָנָן *the cloud*; הָחֶלֶב *the milk*. Those that begin with ח, having any other vowel, follow, mostly, the general rule: as, הַחֹשֶׁךְ *the darkness*, הַחֶמֶה *the sun*.\*

ה or ה—without Dagesh† in the following letter, indicates interrogation: thus, שֹׁמֵר *a keeper*, הַשֹּׁמֵר *the keeper*, הַשֹּׁמֵר אָחִי אֲנִכִּי *the keeper of my brother (am) I?* i. e. *Am I the keeper of my brother?* (Gen. iv. 9.)

Obs. This is called the interrogative ה. It is used before any word in a state of interrogation: as, לֹא *not*, הֲלֹא *is it not?* יֵשׁ *there is*, הֲיֵשׁ *is there?* Before the gutturals it takes, mostly, (-): as, אַתָּה *thou*, הֲאַתָּה בְּנִי *art thou my son?* הֲעַתָּה *is it time?* Likewise before words beginning with any letter having Sh'va: thus, בְּרָכָה *a blessing*, הַבְּרָכָה *the blessing*, הַבְּרָכָה *a blessing?* ‡

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\* Before participles, ה is often used as a relative pronoun: thus, הַמְּלִיץ *the teacher*, or *who teaches*; הַחֹלֵץ *who* or *which goes?*

† In a few instances we find Dagesh after the interrogative ה: as, הַשֹּׁמֵן *whether fat?* (Num. xiii.) הַמִּבְּתָּיִם *whether in camps?* (ibid.) We likewise find הַחֹזֶק *whether strong* (ibid.); but in these cases, the context easily shows that they are interrogatives. In הַדְּרָכִי *whether my ways?* הֲיֵשֶׁב *will it be well?* (cited by some grammarians), it is equally evident that the ה is interrogative; as, the Definite ה is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together — thus, הַבְּרָכָה, which is contrary to the genius of the language.



וְ and (from וּ a hook, *plug*), is used to express junction, and connexion in general : as, זֶרַע וְקִצִּיר וְקָר וְחֹם וְקִיץ וְחָרֵף וְיוֹם וְלַיְלָה *Seed-time and-harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night.* (Gen. viii. 22.) And with the definite article, וְהָ and *the*: as, לֵךְ יְהוָה הַגְּדֹלָה וְהַנְּבוֹרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד *Thine, O Lord, [is] the-greatness, and-the-strength, and-the-glory, and-the-victory, and-the-majesty.* (1 Chron. xxix. 2.)

בְּ in, *with* (probably from בּוֹא *to enter, to come in*), is used to express the relations denoted by the ablative case, or by the prepositions *in, with, on, among, at, &c.*: as, בְּאֶרֶץ in-a-land, בְּאֶבֶן with-a-stone, בְּהָר on-a-mountain, בְּיִשְׂרָאֵל amongst-Israel, בְּדָבָר in, on, or with a word or thing.

כֹּכָה as (probably from כֹּה *thus, in this manner*; or from כִּכָּה (כִּכָּה) *so, thus*), is used to express comparison and proportion generally, and answers to the words *as, so, according to, about, almost, &c.*: as, כֹּכָה אֶרֶץ as-a-land, כֹּכָה עֶבֶד as-a-servant, כֹּכָה אֵפָה about-an-ephah, כֹּכָה דָּבָר as-a-word.

לְ to, *for* (from לָא *to*), is used to express the relations of tendency and purpose, denoted by the dative case, or by the words *to, for, in order, &c.*: as, לְאֶרֶץ to-a-land, לְדָבָר to or for-a-thing.

Obs. 1. To express the relations denoted by the letters לְ, כֹכָה, בְּ definitely, either הֵ is annexed, as בְּהֵדָבָר in-the-word, בְּהֵדָבָר

as-the-word; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בְּדָבָר in-the-word, לְדָבָר as-the-word, לְדָבָר to-the-word.\*

2. When ה occurs before these prefixes, it indicates interrogation: thus, לְהָבִין to-the-son, הֲלֵבִין if-to-the-son?

\* The prefixes ל, ב, י, are frequently added to other words: as, וְקָטָן *great* and *small*, אֲנִי וְהוּא *I and-he*, אָכַל וְשָׁתָה *he-eat and-drunk* לֵאכֹל וְלִשְׁתּוֹת *to-eat and-to-drink*, &c. Their proper points are (:)—thus, יְיָ יֵיבֵי לִי. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

- I. י is changed into ו (pronounced וּ) before words beginning with either of the labials ב, פ, מ, י; or before words beginning with any letter having Sh'va: as, וְיָבֵד and-a-garment, וְדָבַשׁ and-honey.
- II. It is changed into ו before words having a distinctive accent on the first letter: as, וְלֶחֶם וְיַיִן *bread and-wine*.
- III. Before words beginning with Sh'va, the letters ב, כ, ל, receive (־י): as, בְּדָבָר in-the-word-of, לְדָבָר as-the-word-of, לְדָבָר to-the-word-of. Before the gutturals, definitely, or in pause, they follow the same rule as the definite ה. (Art. 40.)
- IV. Before words beginning with י, the letters ב, כ, ל, receive (־י), י becoming quiescent; as, וְיֵהִי and-he-shall-be, בְּיָמֵי in-the-days-of, בְּיָמֵי as-the-days-of.
- V. Before the semi-vowels (־י) (־י) (־י), they receive the corresponding short vowels: as, וְאֵמֶת and-truth, בְּאֵמֶת in-truth, &c.: חֲצִי half, נְחֲצִי, בְּחֲצִי, לְחֲצִי, וְאֵנִי *ship or navy*.
- VI. Before אֱלֹהִים *God*, they take (־י); א becoming quiescent: thus, וְאֱלֹהִים, לְאֱלֹהִים, &c.

מ or מ\*, from מן *from*, is used to express the relation of *origin, cause*: as, מְנוֹי from-*a-nation*, מְדַבֵּר from-*a-thing*, מְדַבֵּר from-*speaking*, מֵאִישׁ from or out-of-*a-man*, &c.; and with the definite article, מִהַ *from-the*: as, מִהַמִּדְבָּר from-*the desert*.

After adjectives, it denotes the comparative degree; as, חֹזֶק מִצֹּר *stronger-than a-rock*.— (See Adjectives, Art. 87.)

41. To the preceding, may be added the particle אֶת or אֵת, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, 'In the beginning God created אֶת הַשָּׁמַיִם the heaven, אֶת הָאָרֶץ and the earth;' כִּבְדֵּךְ אֶת-אָבִיךָ וְאֶת-אִמְךָ 'Honor thy-father and-thy-mother;' וַיִּשְׂרָאֵל אֶהָב אֶת- יוֹסֵף 'And-Israel-loved Joseph.'

VII.—Before אֶדְנִי and its variations, also before יְהוָה they take (-); as אֶדְנִי, לֹאֲדֹנִי, וְיְהוָה, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

‡ From this punctuation of the prefixes before the word יְהוָה, it is evident that the word was anciently pronounced אֶדְנִי. Had it been pronounced *Jehovah*, as some learned men suppose, the points must have been בִּיהוָה, בִּיהוָה, וְיְהוָה, as the words in No. IV.

\* מ before the gutturals.

*Exercise.*

Translate and analyze the following words:—

כֶּדֶד, וְדֶד, בְּדֶד, בְּדֶד, לְדֶד, מִדֶּד, בְּדֶד,  
הֶדֶד, וְהֶדֶד, בְּהֶדֶד, בְּדֶד, וּבְדֶד, הַבְּדֶד, כְּהֶדֶד,  
כֶּדֶד, מִהֶדֶד, וּמִהֶדֶד, אֶת־הֶדֶד:

אָרֶץ, הָאָרֶץ, וְהָאָרֶץ, בָּאָרֶץ, וּבָאָרֶץ, כָּאָרֶץ,  
כָּאָרֶץ, לָאָרֶץ, וְלָאָרֶץ, לָאָרֶץ, וְלָאָרֶץ, מֵאָרֶץ, וּמֵאָרֶץ,  
מִהָאָרֶץ, אֶת־הָאָרֶץ:

חָכָם, וְחָכָם, הַחָכָם, כְּהָכָם, לְחָכָם, לְחָכָם,  
מִחָכָם: § חָכְמָה, הַחָכְמָה, וְחָכְמָה, וְהַחָכְמָה, בְּחָכְמָה,  
בְּחָכְמָה, לְחָכְמָה, וְלְחָכְמָה, מִחָכְמָה:

Render the following into Hebrew:—

A day||, and a day, as a day, in a day, to a day, and to a day;  
the day, and the day, as the day, in the day, to the day, from the  
day, and from the day; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the  
woman, and a woman, from a woman, from the woman, and from  
the woman.

The slave\*\*, a slave, and the slave, and a slave, a slave? as a  
slave, as the slave, to a slave, to the slave, from a slave, from the  
slave, and to the slave.

\* A way, or road.

|| יוֹם

† Land, earth.

¶ אִשָּׁה

‡ A wise man.

\*\* עֶבֶד

§ Wisdom.

## AFFIXES.

42. The following are the principal Affixes : —

הַ ...with the accent on the last syllable, is used to denote the feminine gender : as, אִישׁ *a man*, אִשָּׁה *a woman*; נָבִיא *a prophet*, נְבִיאָה *a prophetess*; בּוֹקֵר *a visitor*, בּוֹקֶרֶת *a female visitor*.

Obs. ה־ with the accent on the penultimate, is sometimes used to express tendency towards a place : as, חֶרֶן *Haran*, חֲרָנָה *towards Haran*; נֶגֶב *the south*, נִגְבָּה, *towards the south*. Nouns terminating in ה, change that letter into ת : as, מָרָה *Marah*, מִרְתָּה *to Marah*.

ה־ without the accent, is likewise added, sometimes, by way of euphony : as, לַיְלָה *for לַיִל night*. In such cases, ה is said to be *Paragogic*.

ת־ ...with the accent on the penultimate, is used to denote the feminine participle : as, שׁוֹפֵט *one that judges, a judge*; f. שׁוֹפֵטֶת : also שׁוֹפְטָה.

ים ...is used to indicate the plural of masculine nouns : as, נְבִיאִים *prophets*, בּוֹקְדִים *visitors*, יוֹם *a day*, יָמִים *days*; שָׁנָה *a year*, שָׁנִים *years*.

ים ...is used to express two of a kind : as, יוֹמִים *two days*, שְׁנָתִים *two years*.

ות... is used to express the plural feminine : as, נַעֲרָה *a girl, a young woman*, נַעֲרוֹת *girls*; דְּלָת *p. דְּלָתוֹת doors*.

The following affixes are used to denote the possessive Pronouns:— *The thing possessed is Singular*

	שִׁיר a song, m.	שִׁירָה a song, f.
אֲנִי my	שִׁירִי my song,	שִׁירָתִי my song.
אַתָּה thy, m.	שִׁירְךָ thy song, m.	שִׁירָתְךָ thy — m.
אַתָּה thy, f.	שִׁירְךָ thy song, f.	שִׁירָתְךָ thy — f.
הוּא his	שִׁירָו his —	שִׁירָתוֹ his — m.
הִיא her	שִׁירָהּ her —	שִׁירָתָהּ her —
אֲנֵנוּ our	שִׁירֵנוּ our —	שִׁירָתֵנוּ our —
אַתֶּם your	* שִׁירְכֶם your — m.	שִׁירָתְכֶם your — m.
אַתֶּם your, f.	* שִׁירְכֶן your — f.	שִׁירָתְכֶן your — f.
הֵם their, m.	שִׁירָם their — m.	שִׁירָתָם their — m.
הֵנָּה their	שִׁירָן their — f.	שִׁירָתָן their — f.

When the things possessed are plural.

	שִׁירִים songs, m.	שִׁירֹת songs, f.
אֲנִי my	שִׁירֵי my songs	שִׁירֹתַי my songs
אַתָּה thy, m.	שִׁירֵיךָ thy — m.	שִׁירֹתֶיךָ thy — m.
אַתָּה thy, f.	שִׁירֵיךָ thy — f.	שִׁירֹתֶיךָ thy — f.
הוּא his	שִׁירָיו his —	שִׁירֹתָיו his —
הִיא her	שִׁירֵיהָ her —	שִׁירֹתֶיהָ her —
אֲנֵנוּ our	שִׁירֵינוּ our —	שִׁירֹתֵינוּ our —
אַתֶּם your	* שִׁירֵיכֶם your — m.	שִׁירֹתֵיכֶם your — m.
אַתֶּם your, f.	* שִׁירֵיכֶן your — f.	שִׁירֹתֵיכֶן your — f.
הֵם their, m.	* שִׁירֵיהֶם their — m.	שִׁירֹתֵיהֶם their — m.
הֵנָּה their, f.	* שִׁירֵיהֶן their — f.	שִׁירֹתֵיהֶן their — f.

\* הֵם, הֵנָּה, אַתֶּם, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

41. To the preceding affixes may be added, the termination יִית, יִית, and יָה, by which patronymics, (or nouns denoting extraction) are formed from proper names: as, עֵבְרִי *a Hebrew*, f. עֵבְרִית, or עֵבְרִיָּה, from עֵבֶר *Heber*; עַמּוֹנִי *an Ammonite*, f. עַמּוֹנִית, from עַמּוֹן *Ammon*.

### Exercises.

Render the following into English:—

גַּמְלִים\*, וְהַגְמָלִים, וּבְגַמְלִים, לְגַמְלִים,  
לְגַמְלָה, גַּמְלָה, גְּמָלָה, וְגַמְלֵיהֶם, וְלְגַמְלֵיהֶם:

מֶלֶךְ†, וּמֶלֶךְ, לְמֶלֶךְ, הַמֶּלֶךְ, וְהַמְּלָךְ, הַמְּלָךְ,  
מֶמְלָךְ, מֶחֱמָלָךְ, בְּמֶלֶךְ, לְמֶלֶךְ, וְלְמֶלֶךְ, לְחֶמְלָךְ, הַכְּמָלָךְ,  
כְּהַמְּלָךְ, מִלְכִי, בְּמִלְכִי, מִלְכָּךְ, מִלְכֶּךָ, מִלְכּוֹ, בְּמִלְכּוֹ,  
מִלְכָּה, וְלְמִלְכָּה, מִלְכָּם, בְּמִלְכָּם, וּמִלְכֵּם, הַמְּלָכִים,  
בְּמִלְכֵּם, לְמִלְכֵּם, וְחַמְּלָכִים, מִלְכֵּינוּ, לְמִלְכֵּינוּ, מִלְכֵּיכֶם,  
מִלְכֵּיהֶם, מִלְכֵּיהֶם, מִלְכָּה§, וְחַמְּלָכָה, מִלְכוֹת,  
לְמִלְכוֹת:

מִלְכוּת||, מִלְכוּתְךָ, בְּמִלְכוּתוֹ, וּמִלְכוּתָהּ,  
לְמִלְכוּתָהּ, מִלְכוּתָם, בְּמִלְכוּתָם: מִמְלָכָה‡, וּמִמְלָכָה,  
וְחַמְּמִלְכָה, בְּמִמְלָכָה, בְּמִמְלָכָה, וּמִמְמִלְכָה, מִמְלָכְתִּי,  
מִמְלָכְתְּךָ, מִמְלָכְתֵּנוּ, מִמְלָכוֹת, וְחַמְּמִלְכוֹת:

\* Camels.

† A king.

§ A queen.

‡ Reign, royal, kingdom.

|| A kingdom.

## GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are— **לְשׁוֹן זָכָר**

1<sup>st</sup>. Names of males, and their functions: as, **שֵׁם** *Shem*, **אָב** *a father*, **כֹּהֵן** *a priest*.

2<sup>nd</sup>. Names of nations, rivers, and mountains: as, **עַם** *a people*, **כְּנָעַן** *Canaan*, **נָהָר** *a river*, **יַרְדֵּן** *the Jordan*, **כַּרְמֶל** *Carmel*, **סִינַי** *Sinai*.\*

\* To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction; considering those objects which manifest themselves by their power and activity — as, for instance, the Wind, the Sun, &c.—as masculine; and, on the contrary, those that appeared of a passive nature — as, for instance, the Earth, the Moon, &c.—as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something analogous to sex. These explanations are, however, not at all satisfactory; for, independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection, — that, on



3<sup>rd</sup>. Names of seasons and months : as, אָבִיב *the Spring*, חֶרֶף *Winter*, נִיסָן *Nisan*.

4<sup>th</sup>. Names of metals: as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, שֵׁמֶט לְזָכָר וּלְאִמָּה and עֹפֶרֶת *lead*, which is supposed to be feminine.

either supposition, the different names belonging to the same object must have retained the same gender ; but this is contrary to fact. Thus, for instance, of the two names יָרֵחַ לְזָכָר, given to the *Moon* ; the first is masculine, and the second, *feminine* ; and of the three denominations of the *Sun*, שֶׁמֶשׁ, הָרֶם, חֶמָּה, the first is feminine ; the second, masculine ; and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language ; and they did it in a very simple way: viz., by adding ה—a mere breathing and certainly the softest and most delicate of consonantal sounds—to the masculine: thus, יֶלֶד *a child, boy*, יְלָדָה *a girl* ; בָּעַר *a lad, youth*, בַּעֲרָה *a lass, maiden* ; שְׂעִיר *a he-goat*, שְׂעִירָה *a she-goat* ; כֶּבֶשׂ *a lamb*, כֶּבֶשָׁה *a ewe-lamb* ; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest at the moment ; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender ; or, as *Aben-Ezra* has expressed it, in his usual laconic style, כָּל שֵׂאִין בּוֹ רוּחַ חַיִּים זָכָרָהּ וְנִקְבָּהּ, “*Whatever has no life, male it or female it.*” This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by

43. Of the feminine are— לְשׁוֹן נִקְבָּה

1<sup>st</sup>. Names of females and their functions: as, שָׂרָה *Sarah*, צִלָּה *Zillah*, אֵם *a mother*.

2<sup>nd</sup>. Names of countries and cities: as, אַשּׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3<sup>rd</sup>. Names of the double members of the human body\*: as, אוֹז *ear*, רֶגֶל *foot*.

4<sup>th</sup>. Names having the following terminations:—  
הָ, as בְּרָכָה *a blessing*; or יָה, as עִבְרִיָּה *a Hebrew woman*.

תָּה, as אֹמֶנֶת *a nurse*, קֶטֶרֶת *incense*, תְּבִיאָה *glory*, אֶמֶת *truth*.

תָּה, as קִדְחָה *a burning, a fever*, נְחִיָּה *quietness, pleasure*.

יָה, as רֵאשִׁית *beginning*, תְּבִינָה *form, pattern*, עִבְרִיָּה *a Hebrew woman*.

וֹת, as מַלְכוּת *a kingdom*; or וֹת, as אָחוֹת *a sister*.

שְׂמֵה לְזָכָר וּלְנִקְבָּה

44. Many nouns are used in both genders, and are therefore said to be of the *common gender*: as, רוּחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

\* Except יָד *a hand*, עֵינֹ *an eye*, which are used in both genders.

Amongst these may be numbered the *Epicene*: as, גמל *a camel*, דב *a bear*, יונה *a dove*, חסידה *a stork*, male or female.

### FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding ה or ת to the masculine: as, מלך *a king*, מלכה *a queen*, גדול *great*, m. גדולה *f.*; as, אומן *an educator, foster-father*, אמנת *a foster-mother, a nurse*, בוקד *a visitor*, בוקדה or בוקדת *f.\**

Obs. 1. — Masculine nouns terminating in ה, form their feminine by changing (ו) into (ט): as, רעה *a shepherd*, רעה *a shepherdess*†.

2. — Those that terminate in ה or ע, receive ת instead of ו: as, שומע *a hearer, f.* שומעה or שומעת; ברח *one that runs from danger, f.* ברחת‡.

3. — Many Nouns express their gender by different words: as, אב *father*, אם *mother*; חמר *a he-ass*, אתון *a she-ass*; חתן *a bridegroom*, פלה *a bride*; עבד *m. a servant, f.* שפחה *a bond-maid*§.

4. — The feminine of אח *a brother*, is אחות *sister*; of בן *a son*, בת *a daughter*; חם *a father-in-law*, חמות *a mother-in-law*.

\* Some receive Dagesh in the last radical: as, אדום *m. red, f.* אדומה; קטון *m. small, little. f.* קטנה.

† In some of the derivative verbs, the ה is changed into ת (See Verbs.)

‡ Those that terminate in א, receive only an additional ת: as, נשא *m. a carrier, f.* נשאה or נשאת.

§ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine, such as are peculiar to females.

## NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

לְשׁוֹן אֶחָד. לְשׁוֹן רַבִּים. לְשׁוֹן שְׁנַיִם.  
*Formation of the Plural number Masculine.*

Masculine nouns form their plural by adding יִם\* to the singular: as, מֶלֶךְ a king, מְלָכִים † kings. — (Vide Affixes, p. 41.)

*Formation of the Plural number Feminine.*

47. Feminine nouns form their plural, by adding וֹת to the singular: as, בְּאֵר a well, בְּאֵרוֹת. — (Vide p. 42.)

Obs. 1.—Those that terminate in הָ or ת, change these terminations into וֹת: as, נַעֲרָה a girl, נַעֲרוֹת girls; בְּתוּלָה a virgin, בְּתוּלוֹת virgins; אֵגֶרֶת a letter, אֵגֶרֶת letters; טַבַּעַת a ring, טַבַּעוֹת rings; בְּתֻנְתָּה a coat, tunick; בְּתֻנּוֹת tunicks. Some, however, retain the ת: as, דְּלָת a door, דְּלָתוֹת doors; קַנְשֵׁחַ a bow, קַנְשֵׁחוֹת bows; לַנֶּחֱסֵת lance, לַנֶּחֱסֵת lances.

\* The י is often omitted; especially when the singular terminates in י: as, גּוֹי a nation, גּוֹיִם (instead of גּוֹיִים), nations; לֵוִי (instead of לֵוִי), a Levite, לֵוִיִּם (instead of לֵוִיִּים), Levites; ו is likewise frequently omitted: as, אוֹת a sign, p. אוֹת instead of אוֹתוֹת.

† Also מְלָכִין, which is, however, a Chaldaism, and ought, therefore, to be considered as an exception.

*Obs. 2.*—Those which terminate in יָהּ or יִית change these terminations into יוֹת: as, נְכַרְיָהּ *a strange woman*, נְכַרְיֹת *strange women*; עֵבְרִית *a Hebrew woman*, p. עֵבְרִיֹת.

3.—Those that terminate in ית (י), change (י) into (ו), and add יוֹת: as, מַלְכוּת *a kingdom*, מַלְכוֹת *kingdoms*.

4. — Many masculine nouns take ות for their plural: as, אָב *a father*, אָבוֹת *fathers*; כִּסֵּא *a seat, throne*, p. כִּסְאוֹת; and many nouns feminine take ים for their plural: as, אֶבֶן *a stone*, p. אֲבָנִים; שְׂעֵרָה *barley*, p. שְׂעָרִים.

5.—Some nouns take indiscriminately either the masculine or feminine plural\*: thus, דּוֹר *a generation*, p. דּוֹרִים or דּוֹרוֹת; שָׁנָה *a year*, p. שָׁנִים or שָׁנוֹת; חֲלוֹן *a window*, p. חֲלוֹנִים or חֲלוֹנוֹת.

6. — The names of liquids, seasons, metals†, and some collectives, are always used in the singular number: as, זָהָב *gold*. כֶּסֶף *silver*, יַיִן *wine*, שֶׁמֶן *oil*; אֲבִיב *spring*, חֹרֶף *winter*, חֹל *sand*, אֶפֶק *dust*.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אֲהָבָה *love*§, שִׂנְאָה *hatred*, &c.

7. — Some are used in the plural only: as, חַיִּים *life*, רַחֲמִים *mercy*, פָּנִים *the visage, face*, פְּלִיָּת *reins*, אֲרוֹת *stables*.

\* See Note, p. 44.

† Also חֲלִינִי, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

§ Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus חֲכָמוֹת *wisdoms*, i. e. *the sciences*; תְּבוּנוֹת *understandings*, i. e. *different objects or degrees of understanding*.

*Obs. 8.*—The following are rather irregular in the formation of their plural: as, בַּת (instead בָּנָה or בָּנָת) *a daughter*, *p.* בָּנוֹת; אָחוֹת *a sister*, *p.* אֲחֵיוֹת; שׁוֹר *an ox*, *p.* שְׁוָרִים; שׁוּק *an open place, a market*, *p.* שְׁוָקִים; אִישׁ *a man*, *p.* אִישִׁים, but more frequently אֲנָשִׁים; אִשָּׁה *a woman*, *p.* אִשּׁוֹת, but more frequently נָשִׁים.

### לְשׁוֹן שְׁנַיִם DUAL.

48. The dual expresses two of a kind; and is formed by adding יָם to the singular, whether it be masculine or feminine: as, יוֹם *day*, יָמִים *days*, יוֹמִים *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אֲלָפִים *two thousands*; נַעַל *a shoe*, נַעֲלוֹת or נַעְלָיִם *shoes*, נַעְלָיִם *a pair of shoes*; דֶּלֶת *a door or gate*, דְּלָתוֹת *gates*, דְּלָתַיִם *double doors*.

*Obs. 1.*—Nouns terminating in הָ, change this letter into ת: as, שָׁנָה *a year*, שְׁנָתַיִם *two years*; מֵאָה *a hundred*, מֵאֵתַיִם *two hundred*.

2.—Things that are double by nature or art, are used in the dual instead of the plural: as, עֵינַיִם *an eye*, עֵינִים *eyes*; \* יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רֶגְלַיִם *feet*; שֵׁפָה *lip*, שֵׁפָתַיִם *lips*; אָזֶן *ear*, אָזְנַיִם *ears*.

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\* Some of these are found in the plural number; but then they have mostly different significations: thus, עֵינֹת *springs, fountains*, יָדוֹת *tenons, portions*, רֶגְלִים *times*; as, שְׁלֹשׁ רֶגְלִים *three times* (lit. *steps*); &c.

*Obs. 3.*—מאזנים *a pair of scales, a balance*, מלקחים *pincers, tongs*, רתים *a hand mill* (consisting of two stones), admit not of the singular number\*.

4,—The following, and a few other nouns, form their dual by adding לם to the plural: thus, חומה *a wall*, חומות *f. walls*, חומתים *double walls*; רבוא *a myriad*, רבאות *myriads*, רבתיים *two myriads*.

### Exercise.

תנה' בנִי לְבָרִי לִי וְעֵינִיךָ<sup>4</sup> דָּרְכִי<sup>3</sup> תַּעֲרֹנָה<sup>1</sup> : אֶל-  
תֵּלֶךְ<sup>7</sup> בְּדֶרֶךְ \* חַטָּאִים<sup>8</sup>, מְנַע<sup>9</sup> רַגְלֶךָ<sup>10</sup> מִנְּתִיבֵתָם<sup>11</sup>, כִּי<sup>12</sup>  
רַגְלֵיהֶם לָרַע<sup>13</sup> יִרְוּצוּ<sup>14</sup> : כְּבִיד<sup>15</sup> אֶת-יְיָ מַהֲוֹנֶנֶךָ<sup>16</sup>, וַיִּמְרֹאשִׁית<sup>17</sup>  
כָּל-תְּבוּאָתָךְ<sup>18</sup> : כְּבִיד אֶת-אֲבִיךָ<sup>19</sup> וְאֶת-אִמְךָ<sup>20</sup> : לֵךְ<sup>21</sup> אֶל-  
נִמְלָה<sup>22</sup> עֶזְרָל<sup>23</sup>, רֹאה<sup>24</sup> דָּרְכֶיךָ וַיַּחֲכֵם<sup>25</sup> : אֲשֶׁר-אֵין-לָהּ<sup>26</sup>  
קֶצֶין<sup>27</sup> שֹׁטֵר<sup>28</sup> וַמִּשְׁלָ<sup>29</sup>, תִּבְיוֹן<sup>30</sup> בְּקִיץ<sup>31</sup> לַחֲמָה<sup>32</sup> אֲגַרְהָ<sup>33</sup>  
בְּקֶצֶיר<sup>34</sup> מִמֶּאֱלֹהִים<sup>35</sup> : אָמַר-עֶזְרָל<sup>36</sup> + אֲרִי<sup>37</sup> בְּחוּץ<sup>38</sup>, שָׁחַר<sup>39</sup>  
בְּדֶרֶךְ, בְּרַחוּבֹת<sup>40</sup> אֶרֶצָה<sup>41</sup> :

<sup>1</sup> Give. <sup>2</sup> Son, *p.* בֶּן. <sup>3</sup> Heart. לֵב. <sup>4</sup> Eye. עֵין. <sup>5</sup> Way. דֶּרֶךְ.  
<sup>6</sup> They shall observe. <sup>7</sup> Go not. <sup>8</sup> Insert of. חַטָּאִים. <sup>9</sup> Withhold. מְנַע.  
<sup>10</sup> Foot. רַגֶּל. <sup>11</sup> A path. מִנְּתִיבֵתָם. <sup>12</sup> For. כִּי. <sup>13</sup> Evil. לָרַע. <sup>14</sup> They run. יִרְוּצוּ.  
<sup>15</sup> Honor. כְּבִיד. <sup>16</sup> First, chief. מַהֲוֹנֶנֶךָ. <sup>17</sup> Wealth. וַיִּמְרֹאשִׁית.  
<sup>18</sup> Produce. תְּבוּאָה. <sup>19</sup> Father. אָב. <sup>20</sup> Mother. אִם. <sup>21</sup> Go. לֵךְ. <sup>22</sup> Ant. כְּבִיד.  
<sup>23</sup> Sluggard. עֶזְרָל. <sup>24</sup> See. רֹאה. <sup>25</sup> And be wise. וַיַּחֲכֵם.  
<sup>26</sup> Which not to her, *i. e.* who has neither. אֲשֶׁר-אֵין-לָהּ. <sup>27</sup> Chief. קֶצֶין.  
<sup>28</sup> Overseer. שֹׁטֵר. <sup>29</sup> Ruler. וַמִּשְׁלָ. <sup>30</sup> She provideth. תִּבְיוֹן. <sup>31</sup> Summer. בְּקִיץ.  
<sup>32</sup> Bread, provision. לַחֲמָה. <sup>33</sup> She gathereth. אֲגַרְהָ. <sup>34</sup> Harvest. קֶצֶיר.  
<sup>35</sup> Food. מִמֶּאֱלֹהִים. <sup>36</sup> The sluggard says. אָמַר-עֶזְרָל. <sup>37</sup> There is. +  
<sup>38</sup> A lion. אֲרִי. <sup>39</sup> Without, street. בְּחוּץ. <sup>40</sup> An old lion. מִמֶּאֱלֹהִים.  
<sup>41</sup> I shall be slain. אֶרֶצָה.

\* To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

הַבָּנוֹת \* בָּנִי , וְהַבָּנִים \* בְּנִי , וְהַצֵּאן \* צֵאֲנִי , וְלִבְנֹתִי  
מִה־אֶעֱשֶׂה , אוּ לְבִנְיָהוּ : אֶת־בָּנֶתְךָ נָקַח , לָנוּ וְאֶת־  
בָּנִיתִנָּה נָתַן \* לָהֶם : בָּנִיתִיכֶם תִּתְּנוּ \* לָנוּ וְאֶת בָּנוֹתֵינוּ תִקַּחוּ \*  
לָכֶם : בְּנִעְרֵינוּ \* וּבְזִקְנֵינוּ \* בְּבָנֵינוּ וּבְבָנוֹתֵינוּ בְּצִאֲנֵנוּ  
וּבְבָקְרֵינוּ \* גִּלְךָ \* : לֹא־תַעֲשֶׂה כָל־מַלְאכָה \* אִתָּהּ וּבְנָךְ  
וּבִתְךָ עֲבָדְךָ \* וְאִמָּתְךָ \* וּבְהִמָּתְךָ \* וְגִירְךָ \* אֲשֶׁר \*  
בְּשַׁעְרֵיךָ \* : לָךְ \* מֵאֲרָצְךָ \* וּמִמּוֹלַדְתְךָ \* וּמִבֵּית אָבִיךָ אֶל־  
הָאָרֶץ אֲשֶׁר־אֲרָאָךְ \* : אֶל אֲרָצִי וְאֶל מוֹלַדְתִּי תֵלֶךְ־  
וְלִקַּחְתָּ \* אִשָּׁה לְבָנִי מִמִּשְׁפַּחְתִּי \* וּמִבֵּית \* אָבִי :

<sup>1</sup> בַּת a daughter, *p.* בָּנוֹת. \* Are. <sup>2</sup> Cattle, sheep. <sup>3</sup> What shall I do. <sup>4</sup> We will take. <sup>5</sup> We will give. <sup>6</sup> Ye shall give. <sup>7</sup> Ye shall take. <sup>8</sup> נָעַר A boy, youth, *p.* נִעְרִים. <sup>9</sup> זָקֵן An old man, *p.* זִקְנִים. <sup>10</sup> בָּקָר Horned cattle. <sup>11</sup> We must go. <sup>12</sup> Ye shall not do any work. <sup>13</sup> עֶבֶד A servant, slave. <sup>14</sup> אִמָּה A female slave. <sup>15</sup> בְּהִמָּה or בְּהִמָּת cattle. <sup>16</sup> A stranger. <sup>17</sup> Who is. <sup>18</sup> שַׁעַר A gate, *p.* שַׁעְרִים. <sup>19</sup> Go. <sup>20</sup> אֶרֶץ Land, country. <sup>21</sup> Birth-place. <sup>22</sup> Which I will show thee. <sup>23</sup> Thou shalt go and take. <sup>24</sup> מִשְׁפָּחָה A family. <sup>25</sup> בֵּית A house, בֵּית house of.

### CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes ב, ל, כ, and by the particle אֶת (Art. 40, 41), or by the prepositions אֶל *to*, מִן *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.



*Absolute and Constructive state of Words.*

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶד, *a servant, slave, p.* עֲבָדִים; דָּבָר, *a word, p.* דְּבָרִים; כֵּלִי or כֵּלִי, *a vessel, p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

עֶבֶד אַבְרָהָם .. *servant of Abraham, or Abraham's servant,*

עֲבָדֵי אַבְרָהָם .. *servants of Abraham,*

דְּבַר הַמֶּלֶךְ .. *the word of the king,*

דְּבַר שֶׁקֶר .. *a word of falsehood, i. e. a false word\*,*

דְּבָרֵי אֱמֶת .. *words of truth, or true words,*

כֵּלֵי בַרְזֶל .. *a vessel of iron, or an iron vessel,*

כֵּלֵי כֶסֶף .. *vessels of silver, or silver vessels.*

53. In all these instances, it is the first word <sup>i.e. the Noun Possessive</sup> that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

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\* These examples show clearly the origin of *Adjectives*.

limited. By way of further illustration, let us take the general term עֶבֶד in the following sentence : —  
 בְּדַבָּרִים לֹא יוֹסֵר עֶבֶד ‘*A servant will not be corrected by words*’ (Prov. xxix.) - Here עֶבֶד is used indefinitely, and means any servant ; but as the sense is complete, the word עֶבֶד is said to be in an *independent* or in an *absolute state*\* ; but in the phrase וַיֹּאמֶר עֶבֶד אַבְרָהָם ‘*And [the] servant-of Abraham (or Abraham’s servant) said,*’ עֶבֶד is used in a restricted sense ; and as it depends on the following word אַבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence*\*. Thus, also, in the phrase לְרַחֵץ רַגְלֵי עֲבָדַי ‘*To wash [the] feet-of [the] servants-of my lord,*’ אֲדֹנִי ‘*To wash [the] feet of,* and עֲבָדַי ‘*servants of,* are in a state of *dependence* or *construction* : the absolute state of the first, being עֲבָדִים *servants*, and of the second, רַגְלֵים *feet*.

54. The noun which is put in a state of construction, must precede that which defines or qualifies it : thus, מוֹסֵר אָב *a father’s instruction* (not מוֹסֵר אָב) ; הַמֶּלֶךְ בֵּית *the king’s house* (not בֵּית הַמֶּלֶךְ).

55. The definite ה, when required, is placed before the defining word, but not before the word in construction ; because this is already defined by the

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\* This state of the noun is denominated by Hebrew grammarians, נִפְרָד *separated* ; whereas, the constructive or dependent is called סְמוּךְ or נִסְמָךְ *approached*. It would, perhaps, be better to name the first, the *independent* state, and the second, the *dependent* state. However, for the sake of convenience, we shall sometimes denominate the first, the *Nominative*, and the second, the *Genitive*.

word which follows it: thus, as in the preceding example, *בֵּית הַמֶּלֶךְ* (but not *הַבֵּית הַמֶּלֶךְ*, nor *הַבֵּית מֶלֶךְ*).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by *מִמֶּנִּי*, and then loses its principal accent: as, *גַּן* a garden, *גַּן-עֵדֶן* [the] garden of Eden, *מֶלֶךְ-סֹדֶם* king of Sodom.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

*בֵּית* a house, *בֵּית* house of, *בֵּית הַתְּפִלָּה* house of prayer,  
*יָד* a hand, *יָד* hand of, *יָד הַמֶּלֶךְ* the hand of the king.

58. Nouns terminating in *הָ*, change this termination into *ת*: as, *שִׁירָה* a song, *שִׁירַת דָּוִד* the song of my beloved, *תּוֹרָה* a law, *תּוֹרַת מֹשֶׁה* the law of Moses.

Those that terminate in *הַ*, retain the *ה*, but change (ו) into (..): as, *מַחֲנֶה* a camp, *מַחֲנֶה יִשְׂרָאֵל* Israel's camp, *מִקְנֶה* cattle\*, *מִקְנֶה אֲבִיכֶם* the cattle of your father.

59. The following have their *absolute* and *constructive state* singular alike:—

1<sup>st</sup>. All names whose vowels are immutable (see Ch. III.): as, *שִׁיר* a song, *עִיר* a city, *בְּרִית* a covenant,

\* But the genitive of *מִקְנֶה* a purchase, is *מִקְנֶת*.

When the *ה* is merely added for the sake of euphony, it is rejected in the genitive: as, *לַיְלָה* night, *לַיְלָה* night of.

סוס *a horse*, רוח *the wind*, קול *voice*, גַּר *a stranger, sojourner*, אָסיר *a prisoner*, תַּלְמִיד *a disciple*, כַּהֵן *a priest*, אוֹיֵב *an enemy*, &c.

2<sup>nd</sup>. All nouns of the following forms—[a] פֶּעַל : as, אָזֶן *ear*, חֹדֶשׁ *a month*, שֹׁחַד *a bribe*, &c. [b] פֶּעַל as, מֶלֶךְ *a king*, חֶסֶד *mercy*, נֶעַר *a boy*, שַׁחַר *the dawn*, &c. [c] פֶּעַל : as, סֵפֶר *a book*, אָפֶר *ashes*.

3<sup>rd</sup>. All feminine nouns having the following terminations—וֶת, וֹת, יֶת, יֹת : as, עֲטָרֶת *a crown*, בְּתֻנֶת *an under-garment*, ; יְדֻדוֹת *friendship* ; תּוֹלַעַת *a worm* ; רֵאשִׁית *beginning*.

60. The plural and dual terminations, יִם and יָם are changed into י : as, דְּבָרִים *words*, דְּבָרֵי הָאִישׁ *the-words-of-the-man* ; נָשִׁים *women, wives*, נְשֵׁי הַמֶּלֶךְ *the king's wives* ; עֵינַיִם *eyes*, עֵינֵי הָאֲנָשִׁים *the-eyes-of-the-men*.

61. The plural termination וֹת remains unchanged, but the preceding vowels suffer a slight alteration : as, אָבוֹת *fathers*, אֲבוֹתֶיךָ *thy fathers' fathers* ; בְּרָכוֹת  *blessings*, בְּרָכוֹת שָׁמַיִם *blessings of heaven*.

The following Tables will enable the student to see the principal modifications of Nouns at one view.

## EXPLANATION OF THE TABLES.

TABLE I. — The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1. contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in  $\text{תָּ}$  with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as,  $\text{לִדְבָרִי}$  to my word; objective,  $\text{אֶת־דְּבָרִי}$  my word,  $\text{מִדְּבָרִי}$  from my word,  $\text{וּדְבָרִי}$  and my word, &c.  $\text{וְלִדְבָרוֹ}$  and to his word;  $\text{כְּדְבָרִי}$  as my words.  $\text{כְּדְבָרֶיהָ}$  as her words,  $\text{וּדְבָרֶיהָ}$  and thy words f.;  $\text{וּמִדְּבָרֵיהֶם}$  and from their words, &c.:  $\text{בְּתוֹרָתִי}$  in my law,  $\text{וְתוֹרָתִי}$  and my laws,  $\text{בְּתוֹרָתוֹ}$  in his laws,  $\text{וּבְתוֹרָתוֹ}$  and in thy law, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

*Obs.*—Participles being frequently used as nouns, are varied like them: as, שומר *a keeper, guardian*, השומר הפלים *the keeper of the vessels*, השומרים *the keepers*, שמרי הבית *the keepers of the house*, ושמרי תורת *and to the keepers of my law*, or *to those who keep my law*.

No. 2. contains an example of an Infinitive mood with the pronominal affixes: as, פקד *to visit*, פקדי *my visiting*, פקדיך *thy visiting*, &c.; שמר *to keep, to guard*, שמרי *my keeping, or guarding*.

63. *Obs.* 1.—Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes מ, ל, ב, כ: as, בפקד *in visiting*, בפקד *as visiting*, לפקד *for visiting, or to visit, i. e. for the purpose of visiting*; מפקד *from visiting*; and also the pronominal affixes בפקדי *in my visiting, i. e. being engaged in the act*; בפקדי *as my visiting*, לפקדו *to his visiting*, מפקדו *from, by, or because of his visiting*, בפקדיך *in thy visiting, &c.*

2.—In the latter case, the pronominal affixes have sometimes an objective signification: לשמר *to keep him*; לעבדה *to cultivate her, and to keep her.* (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number: as, לי *to me*, לך *to thee*; others, those of the plural number: as, אלי *to me*, אליה *to thee*.

The student may, by way of exercise, decline the following words: סוס *a horse*, אור *light*, עד *a witness*, like שיר (p. 42.) Thus, סוסי, אורי, עדי. ספה *a hut, a place of shelter*, תפלה *a prayer*, like שירה (ibid.) Thus, ספתי, תפלתי. לבב *the heart*, like דבר;—תורה *light*, like תורה;—שומר *a keeper*, like פוקד;—פקד *one that is visited*, like אהוב;—שמר *to keep*, like פקד.

65. From the preceding rules and observations, it is evident that the modification of nouns are principally expressed by prefixes

and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language may pass on at once to the 4th chapter.

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### CHAPTER III.

#### ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

##### *Introductory Remarks.*

66. It has already been remarked, (Art. 29—30,) that in consequence of the removal of the accent—which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes—such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms\* of the words and their

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\* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words **עֵד** *a witness*, **שֵׁם** *a name*, and **צֶל** *shadow*, have apparently the same form;

Etymology (though often on *usage* only\*) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians† have endeavoured to abridge the labour, by distributing the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word,

yet, the grammatical form of the first is פֶּל, (Art. 25, p. 27,) the (..) of which is immutable, and it is therefore inflected thus, עָדִי, עָדִים, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form פֶּע; the (..) being mutable, it is inflected thus: נָשָׁה, נָשִׁים, &c. the third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form פֶּל־ל. The (..) is likewise mutable, and the 2nd letter receives *Dagesh* on being augmented: thus, צָלָה, צָלָה, צָלָה.

\* Thus, זֶהָ and פֶּהָ have the same grammatical form (פֶּעֶל), yet the first retains (..) thus, זֶהָ, זֶהָ; but the second changes (:), and (..) into (-) in the genitive plural: thus, פֶּהָ. Thus, likewise, דָּבָר and גִּמְלָה are both of the form (פֶּעֶל), yet the former is inflected, דָּבָר, דְּבָרִים, &c., but the latter, גִּמְלָה, גִּמְלִים, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

† J. S. Vater was the first who adopted this arrangement, which has been much improved by Gesenius and other grammarians.



and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

### *Immutable and Mutable Vowels.*

#### 67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters א, י, ו: as, (אֶ-) in חֶמֶר *a chamber*, רָעָא\* *a poor man*; (יֶ-), in רֵישׁ *poverty*, בֵּין *between*;—(וֶ-), in פֶּסֶם *a purse, bag*†;—(וֹ-), in בָּגֶר † *a whelp*; and (וּ) or (וֹ) not followed by (וֹ) or (וֶ-), as כּוֹס § *a cup*, כּוֹהֵן *a priest, minister*.

Observe. — (וֶ) and (וֹ) are likewise immutable when they are either a compensation for *dagesh*; (as the first (וֶ) in חֶרֶשׁ (instead of חֶרֶשׁ), *an artist*; the first (וֹ) in חֵרֶשׁ (instead of חֵרֶשׁ) *a deaf person*); or in words derived from verbs of the 5th Conjugation (עִו): as, זָרָא *a stranger, p.* זָרָה, *f.* זָרָה, &c. עֵד *a witness, p.* עֵדִים, *f.* (עֵדֵי עֵד) *(עֵדֵי עֵד)*

\* This word is sometimes written without א: thus, רָעָשׁ; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פָּעִי): as, גִּדִּי *a kid*, לֵאֲרִי *a lion*, which change (יֶ-) into (וֶ) or into (וֹ): thus גִּדִּים, לֵאֲרִים (פָּעִי): as, חֲלִי *sickness*, חֲלִי. (פָּעִי): as, מְרִי *rebellion*, מְרָם.

‡ וֹ is sometimes changed into (וֶ): as, שָׁבֻעוֹת *a week, p.* שָׁבֻעוֹת; מַלְכוּת *kingdom, p.* מַלְכוּת.

§ וּ is sometimes changed into (וֶ) followed by *Dagesh*: as אָדָם *red, f.* אָדָם *p.* אָדָם. עָרוֹם *naked*, forms its plural עָרוֹמִים. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.

עֲדָה:— and from the 8th Conjugation (פְּעִילִים): as, מָגֶן <sup>ידן</sup> *a shield*, p. מְגִנִּים. vid Page 2

2nd.—All short vowels followed by a letter having *dagesh*\*: as, כַּלָּה *a bride*, אֶמֶר *a husbandman*, סֵלֶם *a ladder*, &c. — (See part I. page 35).+37. vid. Page 35

3rd.—All short vowels followed by a letter having *Sh'va final* †: as, תְּרִבּוֹן *an offering*, שִׁלְחָן *a table*, especially when the first letter is formative: as, מִשְׁפָּט *judgment*, אֲזִירָה *a native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar word will therefore be retained: as, הִרְיוֹן *conception*, מִשְׁפָּחָה *a family*, נִחָמָה *consolation*, בְּהִלָּה *terror*, זִכְרוֹן *remembrance*, &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (פְּעֻלָּה); as, בְּרָכָה *a blessing*, where it is changed into (.) (See class XI.)—and in the form [פְּעִי], where it is changed into (.) or (\*).

*Obs.*—Vowels not included in the preceding rules are mostly *mutable*.

*Read Page 20-21.* CLASSIFICATION OF NOUNS.  
*of Page 25-27.*  
*art. 25.*

68. Nouns may be distributed into thirteen Classes.—See the following Tables:—

\* Except אֶסֶר, from which we find אִסְרָה and אִסְרִיהָ.

† Except the forms פְּעֻלָּה and פְּעֻלָּה: as, שִׁפְחָה *a handmaid*, מַלְכָּה *a queen*, נַעֲרָה *a young woman*, which change their short vowels into (:): thus, שִׁפְחוֹת, מַלְכוֹת, נַעֲרוֹת.

‡ Except בְּהָרֵת *a bright spot*, p. בְּהִירוֹת; חֲזִיוֹן *a vision*, gen. חֲזִיוֹנֹת p. מְרַבֶּת *a chariot*, gen. מְרַבֶּת p. מְרַבּוֹת.

## I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אור *light*, קול *the voice*, צדיק *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See Paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּל)—as, זָר *a stranger*, (lit. separated,) רָם *exalted*, *superior*, שָׂר *a singer*, שָׂר or שֵׁר *a prince*, צָר or צָר\* *an oppressor*.

(פָּל and פָּעֵל+)—as, זָר *a wreath, border*, גָּר *a sojourner*, נֵר *a lamp*; שָׂר *a relation*, בָּאב *pain*. לָבֵב

(פָּל and פָּעֵל+)—as, בֵּיס *a purse*, מִין *a sort, species*, קִיר *a wall*; גָּבִיר *a master*, נֶבֶל *a path*.

(פָּל and פָּעֵל+)—as, אור *light*, עור *skin*, כֹּחַ *strength*; לֶחַם *an ass*, שָׁאֵר *leaven*.

\* The genitive singular of these words is שָׂר and צָר. Of the former we find likewise שְׂרָבְךָ *your prince*; otherwise they retain (ר): thus שְׂרָיָם, שְׂרָיִם, שְׂרָיָה, &c., צְרִי, צְרִיָה, &c.

† Except פָּאֵר, which has already been noticed.

‡ Except עִיר *a city*, p. עִירִים, עִירִי, עִירִי, עִירִי, עִירִי.

§ Except יוֹם *a day*, p. יוֹמִים or יוֹמוֹת; gen. p. יוֹמִי or יוֹמוֹת, יוֹמִי, &c.; יוֹמִיָה, &c.; יוֹמִיָה, &c.; dual, יוֹמִים.—Except, likewise, שֹׁר *an ox*, p. שְׁוָרִים; חוֹת *a thorn*, חוֹתִים or חוֹתִים.

|| See the second Note in the following page.



הַלֹּחֶט וְהַלֹּחֶט

To the preceding may be added many words of the following forms:—(פָּלֹץ): as, חֶלֶץ *a window*.—Root, חָלַל (פָּעַל): as, גְּלוּת *captivity*: Root, גָּלוּ.—(כָּסַף): as, כְּסוּת *a covering, garment*.—(לָנֶה): as, לֶחֶט \* *a lance*. (מוֹצֵא): as, מוֹצֵא *an outlet, or going out*: Root, יָצָא; מוֹרָא *fear*.†—(מָצָא): as, מַשָּׂא *a burden*: Root, נָשָׂא.—(מִקְרָא): as, מִקְרָא *a convocation*.—(תִּירֵשׁ): as, תִּירֵשׁ *new wine*.—(עָלָה): as, צִאָּה *production, issue*: Root, יָצָא.

מוֹצֵא וְכָסַף

Obs.—Most words of the form פָּעַל, as יָקָר *honour, respect*, †קָרָב *a writing, retain* (ר) in the genitive singular, and in the absolute plural: as, עֲנָק *a neck-chain*, p. עֲנָקִים; some, however, take (-) in the genitive singular, and *dagesh* on being inflected: thus, זָמַן *time, season*; gen. זָמַן; זָמַן, p. זָמַנִּים. Many words of the form פָּעַל receive likewise *dagesh*: as, הָדַס *a myrtle*, p. הָדָסִים; מְעַט *little*, p. מְעַטִּים *few*; אָבַם *a pond*, p. אָבָםִים. Sometimes, however, *dagesh* is omitted: as, אָבָם, אָבָםִים. From דָּבַשׁ *honey*, we find דָּבָשִׁי.

## II.

69. The second class comprehends monosyllables having mutable (ר): as, דָּם *blood* (derived from verbs

\* Plural חֲנִיתִים or חֲנִיתוֹת, חֲנִיתִיָּהֶם.

† Yet, of this we find מִרְאָהֶם.

‡ The only inflections with which this word (פָּתַח) is found in Scripture, are פָּתַח and פָּתַח; but in the later writings, we find it inflected in the following manner:—פָּתַח, gen. פָּתַח or פָּתַח—פָּתַח, &c. פָּתַחִים, פָּתַחִי, פָּתַחִים, &c.

of the 7th conjugation (לָה), and dissyllables which have a similar vowel for their *ultimate*, and an immutable vowel for their *penultimate*: as, אוֹצָר *a treasure* מוֹסֵר *correction*.

*Obs.*—The change consists in this.—1st, (ר) is changed mostly into (-) in the genitive singular and before the heavy affixes: as, דָּם, *gen.* דָּם, דְּמָמָה (for דְּמָמָה); אוֹצָר, *gen.* אוֹצָרָה, &c. 2nd, In the genitive plural, and before the heavy affixes, (ר) is entirely omitted (Sh'va being substituted for it): thus, *p.* דְּמָם, *gen.* דְּמֵיהֶם, &c.; *p.* אוֹצָרוֹת, *gen.* אוֹצָרוֹתָם, &c. (See Paradigms, No. II.)

Words of the following form belong to this Class:—

(פָּעַל) as, יָד\* *a hand*, דָּג *a fish*.—(פִּיעֵל, פּוּעֵל, פִּייעֵל): as, הֵיכָל *a palace*, עוּגָב *a musical instrument, a harp*, כּוֹכָב *a star*. (פִּעֵל, פָּעַל, פִּעֵל): as, גָּנֵב *a thief*, כֶּכֶר *a talent*, סֶלֶם *a ladder*. (פִּעֵלָן, פָּעֵלָן, פִּעֵלָן): as, כִּבְשָׁן *a furnace*, קָרְבָּן *an offering*, שִׁלְחָן *a table*.—(מִפְעֵל, מִפְעֵל, מִפְעֵל): as, מָסָךְ *a curtain, covering*, נִזְרָה *a native*, מִשְׁכָּן *a tabernacle, a dwelling-place*, מִשְׁפָּט *judgment*.—(מִפְעֵל, מִפְעֵל, מִפְעֵל): as, מִסָּעָה *a removing, march*, מוֹסָד *a foundation*, מוֹשָׁב *a sojourner*, &c.

\* From יָד we find יָדָה, יָדָה *your hand*.

† Several words of this and the following forms take *dagesh*: as, אוֹפָן *a wheel*, שׁוֹשָׁן *a rose*, מִשְׁגָּב *a high place, a place of refuge*, *p.* מִשְׁגָּבֵי, שׁוֹשָׁנִים, &c. These belong to the eighth class.

§ Some words of these and the preceding forms retain (ר) in the genitive plural, &c.; others reject it: as, מִצָּעָה *a plant*, מִצָּעֵי; מוֹשָׁבֵי, מוֹשָׁבֵי; מִסָּעָה, מִסָּעֵי, &c.

## III.

71. The third Class comprehends words which have a mutable (◌◌) or (◌◌) in their penultimate, and an immutable vowel in their ultimate syllable: as, קָצִיר *harvest*, מַלְיָץ *an interpreter*, בָּרוּךְ *blessed*, עֲצָבוֹן *pain, labour*

The change consists in substituting (◌◌) for (◌◌) and (◌◌); thus, קָצִיר, *gen.* קָצִיר, קָצִירִי, &c.; מַלְיָץ\*, מַלְיָצִי, מַלְיָצָה, &c. עֲצָבוֹן, *gen.* עֲצָבוֹן, עֲצָבוֹנִי, עֲצָבוֹנָה, &c.

*Observe.*—As two *Sh'vas* cannot begin a word, it follows that in words wherein (◌◌) is preceded by (◌◌); as, רָעָבוֹן *hunger*, מְרוֹנוֹ *an unvalled town*, the (◌◌) must be changed into a vowel; and hence from the first we have in the genitive רָעָבוֹן, and from the second מְרוֹנוֹ *his*, &c.

Words of the following forms belong to this class:—

(◌◌◌◌, ◌◌◌◌, ◌◌◌◌, ◌◌◌◌) as, נָדִיב *a generous, liberal man*; אֲדוֹן *a master, lord*; בָּרוּךְ *blessed*; אֵמֶן *faithful*.

(◌◌◌◌, ◌◌◌◌) as, זִכְרוֹן, פְּרוֹן *a remembrance*.

(◌◌◌◌, ◌◌◌◌) as, שִׂשׂוֹן *joy*; יָגוֹן *sorrow*. (מְפֹל): as, מָקוֹם *a place*; (מְפִיל): as, מְבִין *an intelligent man*, מַלְיָץ *an interpreter*.

\* (◌◌) is, however, retained in the genitive singular: as, מַלְיָץ, *gen.* מַלְיָץ.

† Except שָׁלִישׁ *an officer* (perhaps of the third rank), and שָׁבוּעַ *a week*, which retain (◌◌): thus, שָׁלִישִׁים, שָׁבוּעוֹת; to distinguish them from שְׁלִישִׁים *the third time*, שְׁבוּעוֹת *oaths*.

‡ A few words of this form, as מְהוּר *pure*, גְּדוֹל *great*, change ◌ into short (◌) on being joined to another word by Makkeph: thus, מְהוּר־, גְּדוֹל־. Several words of this form take *dagesh*, and change (◌) into (◌): as, אָדוּם *red*, p. אֲדָמִים; עָרִים *naked*, עֲרָמִים.

## IV.

72. The fourth Class comprehends all dissyllables having (··) or (·) for their vowels: as, דָּבָר *a word*, לֵב *the heart*.

The change consists, 1st--in substituting (·) for the *penultimate* (·) or (··), and in changing (·) *ultimate* into (-) in the genitive singular, and before the affixes כֶּם, כֶּן: thus, דָּבָר, דְּבָר, דְּבָרִים, &c.; דְּבָרִי, דְּבָרְךָ, &c.; דְּבָרֵינוּ, &c.—2nd. In the genitive plural and before the heavy affixes, penultimate (·) or (··) are changed mostly into (·), more rarely into (-)\*; and ultimate (·) into (·); thus, דְּבָרֵינוּ, דְּבָרֵיכֶם, דְּבָרֵינוּ, דְּבָרֵיהֶם, דְּבָרֵיהֶן.

Words of the following forms belong to this class:—

(פֶּעַל)†—as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בָּשָׂר *flesh*.

(פֶּעַל)—as, שֵׁעַר *a hair*, עֵנָב *a grape*, צֵלַע *a rib*, עֵנָף *a twig*, &c.

## V.

73. The fifth Class comprehends dissyllables having mutable (·) for their *ultimate*, and mutable (·) for their *penultimate*: as, זָקֵן *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (פֶּעַל):

\* Thus, חָכָם *a wise man*, gen. חָכְמִי, p. חָכְמִים, gen. p. חָכְמֵי; פֶּנֶךְ *a wing*, dual and p. פֶּנִּים, gen. p. פִּנֵּי.

† Some words of this form take *dagesh*: as, גָּמֵל *a camel*, שָׂפָן *the rabbit*, jérboa, קָטָן *little*: thus, גָּמֵל, גָּמְלִי, גָּמְלֵךְ, גָּמְלֵינוּ, &c. They belong, of course, to the 8th Class. חֵלֶב *milk*, has its genitive singular חֵלְבִי; לָבָן *white*, לָבָנוּ.



as, חָצֵר *a court*, כֶּבֶד *the liver*, קָצֵר *short*, יָתֵד *a plug, nail, &c.*;  
(פָּעַל)\*: as, טָמֵא *unclean*, מָלֵא *full, &c.*

Obs.—יָרֵךְ *the thigh*, פֶּהָף *the shoulder*, גֶּדֶר *a hedge*, גָּזַל *plunder, robbery*, form their *gen. s.* thus—פָּהָף, יָרֵךְ, גָּזַל or גִּזַּל, גֶּדֶר or גִּדֶּר.

## VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, דֶּרֶךְ *a way or road*, שַׁעַר *a gate*, סֵפֶר *a book*, חֹדֶשׁ *a month*, לַיְלָה *night*, אָוֶן *iniquity, vanity*.

Words of this class have their genitive and absolute state singular alike; except those of the form פָּעַל (as מוֹת *death*), which drop (·), and change (·) into (·) in their genitive singular, and retain (·) in their inflections: thus, מוֹת, מוֹתִי, מוֹתוֹ, &c. And those of the form פִּיל (as אֵיל *a ram*), which drop the (·), and change (·) into (·) in the genitive singular; retaining (·) in their inflections: thus, אֵיל, אֵילִי, אֵילָה, &c. From עוֹל *wrong, injustice*, we find, however, *gen.* עוֹלִי instead of עוֹל; עוֹלוֹ instead of עוֹלוֹ, *f.* עוֹלָה; but *p.* עוֹלוֹת.

Words of the following forms belong to this class:—

(פָּעַל, פָּעַל) — as, מֶלֶךְ *a king*, נֶעֶר *a boy*, בִּגְדֵי *a garment*, סֵפֶר *a book*, חֵלֶק *a portion*.

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\* These, however, retain (·) in their genitive singular and plural. Thus, טָמֵא, *gen. s.* טָמֵא, *gen. p.* טָמֵאִי. Likewise, עָקֵב *the heel*, *gen. s.* עָקֵב (but *gen. p.* עָקֵבִי), יָשׁוּ *a sleeper*, *gen. p.* יָשְׁנֵי, שִׂמְחָה *glad. Rejoicing joyful*, *gen. p.* שִׂמְחָהִי, &c.



(פָּעַל, פָּעַל)—as, עוֹל *wrong, injustice*, תָּוֶךְ *the middle*, מוֹת *death*; זַיִת\* *an olive*, לַיַּל *night*, יַיִן *wine*, עֵין *an eye*.

The changes of the vowel-points of these forms have already been explained.

(פָּעַי)†—as, פְּרִי *fruit*, גִּדִּי *a kid*, אֲרִי *a lion*, § לְחִי *cheek*, jaw-bone, כֵּלִי *a vessel*.

(:) is changed into (.) or (◌); and (.) into (:), in the singular: as, פְּרִי, פְּרִי, &c.; כֵּלִי, כֵּלִי. In the plural most of them retain (:), and change (.) into (◌); thus, גִּדִּים, אֲרִים or אֲרִיִּם, *gen. pl.* גִּדִּי, &c.—כֵּלִי changes (:) into (◌), and retains (◌); thus, כֵּלִים *gen. pl.* כֵּלִי, כֵּלִי, כֵּלִי, &c.; כֵּלִים, &c.

(פָּעַי)—as, חֲלִי|| *sickness*, עֲנִי *affliction*, צָרִי or צָרִי *balm*, חֲרִי *burning, anger*.

\* *Gen. s.* זַיִת—זַיִתִּים &c. *p.* זַיִתִּים, זַיִתִּים &c. *gen. pl.* זַיִתִּים. *עֵין*—עֵינִי, עֵינִי, &c. *p.* (dual) עֵינִים *gen. pl.* עֵינִי. But *עֵינִים*, signifies *springs, fountains*, and its genitive is עֵינֵי. Thus likewise, מַעְיָן *a spring, well*, *p.* מַעְיָנִים or מַעְיָנוֹת, *gen. pl.* מַעְיָנִי and מַעְיָנוֹת. Several other words of this form have their plural in this manner: as, חֹסֶה *a host*, חֲסִים; עֵיר *a young ass*, עֵירִים. בֵּית—בֵּיתִים, forms its plural בֵּיתִים, and retains the long (◌) and *dagesh* through the plural inflections: thus, *gen. pl.* בֵּיתִי, בֵּיתִי, &c.; contrary to general analogy.

† Most words of this form change (:) into (◌) in pause: thus, פְּרִי, גִּדִּי, לְחִי.

‡ The plural (dual) of לְחִי is לְחִיִּים, *gen. pl.* לְחִי.

§ A few words of this form change י into א in the plural: as, חֲלִי *a ring*, *p.* חֲלָאִים; פְּתִי *a simpleton*, *p.* פְּתִיִּים or פְּתָאִים; צִבִּי *a gazelle*; *p.* צִבִּיִּים or צִבָּאִים; *f.* צִבָּה *p.* צִבָּאוֹת.

|| In pause חֲלִי, עֲנִי, צָרִי.

## VII.

75. The seventh Class comprehends all words having (..) mutable for their ultimate, and an immutable vowel for their penultimate: as מֶשֶׁל *a ruler, regent*, חָתָן *a father-in-law*, אֶהָב *a lover* שָׂנֵא *a hater, enemy*, כִּסֵּא *a covered seat, a throne*, סוֹחֵר *a merchant*, מַקֵּל *a staff*, אוֹיֵב *an enemy*. Likewise some of the monosyllables derived from the ל"ה: as, שֵׁם *a name*.

(..) is mostly changed into (:); as, מִקְלִי, אוֹיְבִי, אוֹיְבִים, אוֹיְבִי, as, מִקְלוֹת, חֹתְנִי, &c.; or into (-) when the middle letter is a guttural: as, אֶהָבִי, אֶהָבוּ, &c.; כוֹחֲרִי, כוֹחֲרִים, &c. Before הָ, כֶּם; and כֹּן it is changed mostly into (\*); as, חֹתְנָהּ, מַקְלָהּ, מַקְלָהֶם, sometimes into (.) ; as, אוֹיְבָהּ, אוֹיְבָהֶם, שְׁמֶהּ, שְׁמֶהֶם; and into (-) when the 2nd or 3rd radical is a guttural: as, אֶהָבְהָ, אֶהָבְהֶם, שְׁנֵהָ, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-): as, מִזְבֵּחַ *an altar*, gen. מִזְבֵּחַ: מַקֵּל, gen. מִקְלִי or מִקְלֵי.

Words of the following form belong to this class:—

(פֻּעֵל, פֻּעַל)—as, בּוֹקֵד *a visitor*, כֹּהֵן *a priest*, עֵרֵב *a raven*, אוֹרֵב *an ambush*; עֵוֵר *a blind man*, עֵלֵג *a stammerer*, אֵלֵם *a dumb person*.

(מִפְעֵל, מִפְעִיל)—as, מַסְמֵר *a nail*, מַכְתֵּשׁ *a mortar*, מַפְתֵּחַ *a key*, מַעֲשֵׁר *a tenth part, tithes*; מַסְכֵּן *a poor man*.

(מוֹעֵל, פֶּע)—as, מוֹדַת *a wonder*, מוֹעֵד *an appointed time*,  
*a festival*, מוֹקֵשׁ *a snare*; \* שֵׁם *a name*, בֵּן *a son*, יַעַץ *a tree*.

## VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גַּן *a garden*, גַּנִּי *my garden*; לֵב *the heart*; לִבִּי *my heart*, חֹק *a law, statute*, חֻקִּי *my statute*; גִּמְלָה *a camel*, גִּמְלִי *my camel*, גִּמְלֶךָ *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(פֶּלֶל)—as, סֵל *a basket*, בַּד *a pail, bucket*, ים or יָם *the sea*, עַם or עָם *a people*, רַךְ *soft, tender*, רַל *a poor man*.

These retain (-) in the genitive singular and in the inflection§.

\* With Makkeph.—שֵׁם, בֵּן. The plural of this word (בָּנִים) is בָּנִים, *gen. p.* בָּנַי—בְּנֵי, בְּנֵיהֶם, &c. בְּנֵיהֶם, &c.

† יַעַץ and a few others of this form retain (·) through their inflections, except in the genitive plural and the heavy affixes: thus, יַעֲצִי, יַעֲצֶיךָ, &c. *p.* יַעֲצֵי, יַעֲצֵיךָ, *gen. p.* יַעֲצֵי, יַעֲצֵיכֶם, &c.

‡ Many words of this form have (·) or (-) in their absolute state: as, עָם or עַם; generally (·) in pause; as דָּל, דָּלָה, גַּל *a heap*, גָּל; but always (-) in the genitive and the inflections.

§ Except צֶדֶק *the side*, פֶּתַח *a small piece, morsel*, סָף *the threshold*, which take (·) in the inflections: thus, צֶדֶקִי, פֶּתַחִי, צֶדֶקְךָ, פֶּתַחְךָ. From



בְּנוֹתֶיהָ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, גָּמַל *a camel*, זְמַן *time*, שַׁבָּת *the day of rest, the sabbath*, עָנִי *a poor (humble) man*, &c. Most of these have already been noticed in the preceding notes.

## IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֶה *a field*, רֹעֶה\* *a shepherd*, יָפֶה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֶה *a seer*, מַרְאֶה *appearance, colour, vision*, מַעֲשֶׂה *work*.

1. ה־ is changed into ה־ in the genitive singular: as, רֹעֶה *gen. רֹעֵה*; שָׂדֶה, שְׂדֵה.

2. Before the inflections it is dropped: as, רָעִי, רָעִים, רָעִי, רָעִי, &c. שְׂדֵה, שְׂדֵה, שְׂדֵה, &c. *p. שְׂדוֹת gen. p. שְׂדוֹת*; or *p. שְׂדִים* (by analogy), *gen. p. שְׂדִי, שְׂדִי, שְׂדִי, &c.*

3. Before the affix of the third person masculine singular, ה is mostly retained†: as, שְׂדֵהוּ, מַעֲשֵׂהוּ, מַרְאֵהוּ, &c.—Third person *f. s. מַרְאֵה or מַרְאֵה, מַעֲשֵׂה or מַעֲשֵׂה*.

\*Words comprehended in this class, are derived from roots whose third radical is ה: they form their feminine by changing (ו) into (ו): as, רֹעֶה *a shepherdess*; *m. יָפֶה, f. יָפָה*; *עֹלֶה one that ascends, f. עֹלָה*. Except בָּכָה *one that weeps, weeping*, צִפָּה *one that watches, a watchman*, and a few others which form their feminine בִּכְיָה, צִפְיָה.

† This is likewise the case with some nouns not terminating in ה as, פְּלִגְשָׁה *a concubine*, יָד *a hand*.

‡ *Aben Ezra* (in צִהוֹת) asserts, indeed, that this form (מַעֲשֵׂה) is inadmissible: I have, however, followed *Kimchi*, who justifies its usage.

Words of the following form belong to this class:—

(פָּעָה, פִּעָה, פּוּעָה)—as, חֲזוּת *the breast*, p. קָנָה; חֲזוּת *a reed, a scone*, p. קָנִים or קָנוֹת; עֵלָה *a leaf*, p. עָלִים; גָּאָה *arrogant*, p. גָּאִים; יָרֵעָה\* *a friend, companion*, p. יָרֵעִים; רָעָה *p. רָעִים*; קָנָה *a purchaser*, p. קָנִים.

(מִפְּעָה, מִפִּעָה)—as, מִקְנָה p. (by analogy) מִקְנִים; מִשְׁנָה *second in rank, double*, p. מִשְׁנִים; מִחְנָה, p. מִחְנֹת, dual מִחְנִים. (מַעָה)—as, מַטָּה *a staff, branch, tribe*, p. מַטִּים or מַטֹּת; מַכָּה *one that strikes*, p. מַכִּים, &c.

78. The following four Classes comprehend nouns feminine terminating in ת־, ת־, ת־, ת־.

Those that terminate in ת־ have this in common:—

1st.—That they change ת־ into ת־ in the genitive singular, and before כֵּן, כֶּן.

2nd.—That they retain ת and ך in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing ת־ into תֹת, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ת are subject, see remarks on Class XIII.

## X.

79. The tenth Class comprehends all nouns terminating in ת־, preceded by an immutable vowel: as, גְּבוּרָה *strength*, תְּחִנָּה *a prayer, supplication*.

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\* רָעָה, מִשְׁנָה, and מַכָּה, retain (ך) in the genitive singular.



Excepting the genitive singular, and before  $\text{כֶּם}$  and  $\text{כֵּן}$ , as already noticed in the preceding observation, both vowels are retained. The plural is formed by  $\text{וֹת}$ , and the absolute state plural and its genitive are the same. Thus,  $\text{גְּבוּרָה}$  *gen.*  $\text{גְּבוּרָתִי}$ ,— $\text{גְּבוּרָתִי}$ ; *p.*  $\text{גְּבוּרוֹת}$  *gen.*  $\text{גְּבוּרוֹתִי}$ ,— $\text{גְּבוּרוֹתִי}$ , &c.

Words of the following forms belong to this class:—

( $\text{פְּעוּלָה}$ ,  $\text{פְּעוּלָה}$ ,  $\text{פְּעוּלָה}$ )—as,  $\text{אֲכִילָה}$  *a meal*;  $\text{עֲבוּדָה}$  *service, labour*;  $\text{גְּדוּלָה}$  or  $\text{גְּדֻלָּה}$  *greatness, joy*.

( $\text{פְּעוּלָה}$ ,  $\text{פְּעוּלָה}$ )—as,  $\text{חֲבֻרָה}$  *a bruise*;  $\text{בְּכּוּרָה}$  *an early fig*.

( $\text{פִּילָה}$ ,  $\text{פִּילָה}$ ,  $\text{פִּילָה}$ )—as,  $\text{צָרָה}$  *distress, anguish*,  $\text{קָמָה}$  *standing corn*;  $\text{שִׁיבָה}$  *old age*,  $\text{צִידָה}$  *provision*;  $\text{בִּינָה}$  *understanding*.

( $\text{פִּלָה}$ ,  $\text{פִּלָה}$ ,  $\text{פִּלָה}$ )—as,  $\text{כִּלָה}$  *a bride*;  $\text{מִדָה}$  *a measure*;  $\text{סִכָּה}$  *a hut, tabernacle*,  $\text{חֻקָה}$  *a law*.

( $\text{תְּכִלָה}$ ,  $\text{תְּכִלָה}$ )—as,  $\text{תְּכִלָה}$  *a prayer*,  $\text{תְּהִלָה}$  *praise*;  $\text{מְגִלָה}$  *a roll, volume*.

( $\text{מְעָה}$ ,  $\text{תְּעָה}$ )—as,  $\text{מַכָּה}$  *a smiting, wound*,  $\text{מִסָּה}$  *a tempting, temptation*;  $\text{תּוֹרָה}$  *a law, instruction*,  $\text{תּוֹדָה}$  *an acknowledgment, thanks*.

## XI.

80. The eleventh Class comprehends nouns having the same termination as the preceding, viz.  $\text{־ה}$ , but preceded by mutable ( $\text{ר}$ ) or ( $\text{נ}$ ): as,  $\text{שָׁנָה}$  *a year*,  $\text{נִשְׁנָה}$  *sleep*.

ה־ ultimate has already been explained; and (ר) or (") penultimate are changed into (:), except in the plural absolute. Thus שָׁנָה, *gen.* שָׁנָתִי, &c. Plural שָׁנוֹת, *gen.* שָׁנוֹתִי, &c.

*Obs.*—Words having (רר) for their vowels, preceded by (:), change (:) into (.) or (-): as, בְּרָכָה a blessing, *gen.* בְּרָכָתִי, בְּרָכָהּ, &c., *p.* בְּרָכוֹת, *gen.* בְּרָכוֹתִי. See the examples under the form (פָּעֵלָה).

Words of the following forms belong to this class:—

(פָּעָה, פָּעָה)—as, שָׁנָה a year, יָפָה fair, beautiful, מִנָּה\* a portion, שִׁפָּה† lip; פָּאָה a corner, מֵאָה‡ a hundred.

(עָלָה, מוֹעֵלָה—עֵ)—as, יַעֲצָה advice, counsel, שָׁנָה sleep, חָמָה anger; מוֹרְשָׁה an inheritance, מוֹעֵצָה device.

(פָּעֵלָה, פָּעֵלָה)—as, נָדְבָה a free gift, *gen.* נִדְבָתָה; צִדְקָה righteousness, *gen.* צִדְקָתָה; גָּעַרָה a rebuke, *gen.* גָּעַרְתָּה; קַעֲרָה a dish, *gen.* קַעֲרָתָה; חִרְדָּה terror, *gen.* חִרְדָּתָה; נִבְלָה a carcase, *gen.* נִבְלָתָה.

\* מְנוּחָיָה (Est. II.) is a deviation from the rule.

† *p.* שְׁפָתוֹת or (dual) שְׁפָתַי, *gen.* *p.* שְׁפָתוֹת or שְׁפָתַי; אָלָה an oath, retains the first (ר): thus, *gen.* אָלָתִי, אָלָתָה, &c.

‡ *p.* מֵאוֹת, dual מֵאוֹתַי, instead of מֵאוֹתַי.

§ Most words of this form retain (") in the genitive: as, אֲבָדָה, *gen.* אֲבָדָתִי—אֲבָדָתָה; בְּהֵמָה cattle, has its genitive בְּהֵמָתִי—בְּהֵמָתָה; עֲטָרָה a crown, *gen.* עֲטָרָתִי; מִצְבֵּה, *gen.* מִצְבֵּהָ. (See observation on Class XIII.)

|| *p.* קַעֲרוֹת, *gen.* קַעֲרוֹתַי (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (:) in the genitive; as, מַעֲרָה a cave, *gen.* מַעֲרָתָה; הַעֲלָה an aqueduct, *gen.* הַעֲלָתָה.

## XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms *פָּעַל*, *פָּעַל* and *פָּעַל*; as, for instance, *מַלְכָּה* a queen, from *מָלַךְ* a king; *נַעֲרָה* a young woman, a girl, from *נָעַר* a boy; *עֲזָרָה* aid, assistance, from *עָזַר* an aid, help; *סִתְרָה* a hiding-place, shelter, from *סָתַר* a secret place, shelter, protection; *חֲרָבָה* a waste, ruin, from *חָרַב* dryness, desolation.

*הֶ* has already been explained. The short vowels (·) (·) (·) and (·) with the following (·) are retained, except before the absolute state plural, where the short vowels are changed into (·), and the (·) of the second letter into (·).—Thus, *מַלְכָּה*, *p. מַלְכוֹת*; *נַעֲרָה*, *p. נַעֲרוֹת*; *חֲרָבָה*, *p. חֲרָבוֹת*; *סִתְרָה*, *p. סִתְרוֹת*; *שִׁמְלָה*, *p. שִׁמְלוֹת*.

Words of the following forms belong to this Class:—

*שִׁמְלָה*, *שִׁמְלָה*, *שִׁמְלָה* (·) —as, *עֲלָמָה* a young woman, *שִׁמְלָה* (·) and *שִׁמְלָה* a robe, garment; *אֶהְבָּה* love, *פְּבִשָּׁה* or *פְּבִשָּׁה* a ewe-lamb, *יִלְדָּה* a girl, *שִׁפְחָה* a bondmaid; *חֲרָפָה* a reproach; *חֲרָבָה* a ruin, desolation, *חֲכָמָה* wisdom; *עֲרָמָה* cunningness.

## XIII.

82. The thirteenth Class comprehends feminine nouns terminating in *תֶּ*, *תֶּ*, *תֶּ*, *תֶּ*, or *תֶּ*, as, *נָבִיחָה* a mistress, *כֹּתֶנֶת*\* a coat, *טִבְעֶת* a ring.

\* This word has several other forms. (See Kimchi in *שרשים*.)

The Genitive and Absolute state singular are the same : as, גִּבְרֶת, *g. גִּבְרֶת*.—On being augmented by the pronominal affixes, ת receives *dagesh*, the last vowel is changed into (:), and the penultimate (◌◌) is either retained, as בְּהֶמֶת בְּהֶמֶתִי *cattle*, בְּהֶמֶתָּ בְּהֶמֶתְךָ, or it is changed into (-) or (◌) as מְשִׁמֶּרֶת מְשִׁמֶּרֶתִי *keeping, trust*; גִּבְרֶת־גִּבְרֶתִי. Penultimate ◌ is mostly changed into short (◌); as, קְטֹרֶת קְטֹרֶתִי *incense*, קְטֹרֶתִי.

*Obs.*—Most Nouns belonging to this class have two forms for their absolute state : as, גִּבְרֶת and גִּבְרִיָּה—בְּהֶמֶת and בְּהֶמָּה—מִלְחָמָה and מִלְחָמָה *war*,—מַצֵּבֶת and מַצֵּבָה *a pillar*, תּוֹלָעַת and תּוֹלָעָה *a worm* (in the same manner as the participles פּוֹקֶדֶת and פּוֹקֶדֶה). Now, the singular is regulated by the first form (terminating in ת־) as already described ; but the plural is regulated by the termination ה־, and hence the plural of גִּבְרֶת is גִּבְרֹת—גִּבְרֹתִי, &c., without *dagesh* (from גִּבְרִיָּה). Thus likewise from מִלְחָמָה—מִלְחָמָה, but *p. מִלְחָמוֹת*—מִלְחָמוֹתִי (from מִלְחָמָה). From מַצֵּבֶת—מַצֵּבֶתִי, but *p. מַצֵּבוֹת*.

Words of the following forms belong to this class:—

(פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת) — as, גִּבְרֶת, גִּבְרֶת־; † עֲטֹרֶת, עֲטֹרֶת־; † כֹּתֶרֶת, כֹּתֶרֶת־; † תּוֹלָעַת, תּוֹלָעַת־; † יְכוּלָּת, יְכוּלָּת־; † נְחֹשֶׁת, נְחֹשֶׁת־.

(פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת, פְּעֻלָּת) — as, אֲדָרֶת, אֲדָרֶת־; † קֶרֶת, קֶרֶת־; † אֲנָרֶת, אֲנָרֶת־; † כֶּפֶרֶת, כֶּפֶרֶת־; † שְׂבֻלָּת, שְׂבֻלָּת־; † שְׂבֻלָּת־.

\* But from נְחֹשֶׁת we have נְחֹשֶׁתִּי, נְחֹשֶׁתִּי. From מְשִׁמֶּרֶת *hire*, we have מְשִׁמֶּרֶתִּי.

† *p. עֲמֻרוֹת* (from עֲמָרָה) *g. עֲמֻרוֹת*.

‡ אֲנָרוֹת.

§ *p. שְׂבֻלִים*, *g. שְׂבֻלִים*.

(מִבְּעֵלָה, מִבְּעֵלָת or מִבְּעֵלָה)—as, מִלְחָמָה or מִלְחָמָת war, מִשְׁפָּחָה† a family, מִמְּשָׁלָה rule, dominion, מִשְׁקָלָת.

(תִּבְעֵלָה or תִּבְעֵלָת, אֲבֵעֵלָת)—as, תִּבְאָרָה or תִּפְאָרָת glory, splendour ; אֲמַתְחַת a sack.

(עֵלָת, תוֹעֵלָת, מוֹעֵלָת)—as, שְׁבִיתִי staying, sitting, שְׁבִיתִי my sitting, תוֹלִידָת hope, מוֹלִידָת birth-place, native-place.

To the above class belong אִשָּׁה or אִשָּׁת g. אִשָּׁת. אִשְׁתִּי, אִשְׁתִּי, אִשְׁתִּי, אִשְׁתִּי, or more usually נָשִׁים, g. p. נָשִׁי-נָשִׁי, אִשְׁתִּי, אִשְׁתִּי, אִשְׁתִּי, אִשְׁתִּי, &c. (for אִשְׁתִּי), is thus inflected אִשְׁתִּי, אִשְׁתִּי, אִשְׁתִּי, &c.

### Exercise.

In translating the following exercises, the student must insert the words IS, ARE, &c., where he finds the asterisk \* : as,—

כָּל־יְמֵי עָנִי \* רָעִים, וְטוֹב לֵב \* מִשְׂתֵּה תָמִיד

*All the days of the afflicted man ARE evil, and (but) a cheerful heart is a continual feast.*

שָׁמַעַי בְּנִי \* מוֹסֵר אֲבִי, וְאֵל־תַּשׁוּשִׁי תוֹרַת אִמִּי :  
יִרְאֵת \* יְיָ \* רֵאשִׁית דָּעַת \* : מוֹת \* וְחַיִּים \* בְּיַד \* לְשׁוֹן :

<sup>1</sup> Hear, בִּן. <sup>2</sup> Instruction. <sup>3</sup> Do not forsake. <sup>4</sup> Fear. <sup>5</sup> Beginning, or chief. <sup>6</sup> Knowledge. <sup>7</sup> Death. <sup>8</sup> Hand, power. <sup>9</sup> Tongue.

† Or מִשְׁפָּחָת, p. מִשְׁפָּחוֹת. g. p. מִשְׁפָּחוֹת.

‡ For the signification of the untranslated words, see the *Index of Words* at the end of the work.

הוֹן<sup>10</sup> עֲשִׂיר<sup>11</sup> \* קְרִית<sup>12</sup> עֹז<sup>13</sup>, מַחֲתַת<sup>14</sup> דָּלִים<sup>15</sup> \* רֵישָׁם<sup>16</sup> : גַּם<sup>17</sup>  
 לְרַעְהוֹ<sup>18</sup> יִשְׁנָא<sup>19</sup> רֵשׁ<sup>20</sup>, וְאֶהֱבֶה<sup>21</sup> עֲשִׂיר רַבִּים<sup>22</sup> : כָּל-אֶחָד רֵשׁ  
 שְׂנֵאָהוּ<sup>23</sup>, וְדָל מְרַעְהוּ וְפָרַד<sup>24</sup> : רַעַף וְרַע אָבִיף אֶל תַּעֲזֹב<sup>25</sup>,  
 וּבֵבִית אֶחָד אֶל-תָּבוֹא<sup>26</sup> בָּיוֹם אֵידֶךָ<sup>27</sup> : שׁוֹט<sup>28</sup> לְסוֹם,  
 מִתַּג<sup>29</sup> לְחִמּוֹר, וְשִׁבְט<sup>30</sup> לָגוֹ<sup>31</sup> כֶּסֶלִים<sup>32</sup> : עֵטְרַת<sup>33</sup> זִקְנִים \*  
 בְּנֵי בָנִים, וְתַפְאֶרֶת<sup>34</sup> בָּנִים \* אֲבוֹתָם<sup>35</sup> : עֵטְרַת תַּפְאֶרֶת \*  
 שִׁיבָה<sup>36</sup>, בְּדֶרֶךְ צָדָקָה תִּמְצָא<sup>37</sup> : זָבַח<sup>38</sup> רִשְׁעִים<sup>39</sup> \* תּוֹעֵבַת<sup>40</sup>  
 יי, וְתַפְלֹת<sup>41</sup> יִשְׂרָאֵל<sup>42</sup> \* רְצוֹנוֹ<sup>43</sup> : מִקְרִיב<sup>44</sup> זָבַח מַחִיל<sup>45</sup> דָּלִים  
 זוֹבַח<sup>46</sup> בֶּן לְעֵינַי<sup>47</sup> אָבִי : זָבַח צְרִיקִים \* שׁוֹעֵת<sup>48</sup> בֵּיהֶם  
 וְקוֹל<sup>49</sup> רִנָּתָם<sup>50</sup> : יִבְקַע<sup>51</sup> שָׁמַיִם : בּוֹנֶה<sup>52</sup> בֵּיתוֹ בְּחִיל זָרִים<sup>53</sup>  
 כּוֹנֵם<sup>54</sup> אֲבָנִים<sup>55</sup> לְקַבְּרוֹ<sup>56</sup> :

<sup>10</sup> Wealth. <sup>11</sup> The rich man. † <sup>12</sup> City. <sup>13</sup> Strength. <sup>14</sup> Dread,  
 destruction. <sup>15</sup> A poor man. <sup>16</sup> Poverty. <sup>17</sup> Likewise, even.  
<sup>18</sup> Neighbour, friend. <sup>19</sup> Is-hated. <sup>20</sup> A poor man. <sup>21</sup> A lover,  
 friend. <sup>22</sup> Many. <sup>23</sup> Hate-him. † <sup>24</sup> Is-separated. <sup>25</sup> Do-not  
 forsake. <sup>26</sup> Do-not-come. <sup>27</sup> Calamity. <sup>28</sup> A whip. <sup>29</sup> A bridle.  
<sup>30</sup> A rod. <sup>31</sup> Body, back. <sup>32</sup> A fool. <sup>33</sup> A crown. <sup>34</sup> Glory. <sup>35</sup> Pa-  
 rents. <sup>36</sup> Old age. <sup>37</sup> Righteousness. <sup>38</sup> She-(it) will-be-found.  
<sup>39</sup> Sacrifice. <sup>40</sup> רִשָׁע a wicked man. <sup>41</sup> Abomination. <sup>42</sup> Prayer.  
<sup>43</sup> יֶשֶׁר a straight, upright man. <sup>44</sup> רְצוֹן will, delight, favor. <sup>45</sup> He-  
 that-offers. <sup>46</sup> חֵיל wealth, substance, goods. <sup>47</sup> Is like one that  
 slays. <sup>48</sup> Before-the-eyes-of, in-the-presence-of. <sup>49</sup> Cry, supplica-  
 tion. <sup>50</sup> Sound. <sup>51</sup> Song, prayer. <sup>52</sup> Cleaves, penetrates. <sup>53</sup> He-  
 that-builds. <sup>54</sup> A stranger. <sup>55</sup> Gathers. <sup>56</sup> A stone. <sup>57</sup> A grave.

\* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

- 1 A virtuous woman [woman<sup>1</sup>-of virtue<sup>2</sup>] is a crown<sup>3</sup> to [of]-her husband,<sup>4</sup> but-[and]-as-rotteness<sup>5</sup> in his bones,<sup>6</sup> is one-that causes-shame.<sup>7</sup>
- 2 House<sup>8</sup> and-wealth<sup>9</sup> are the inheritance<sup>10</sup>-of fathers<sup>11</sup>, but-[and] from-the-Lord is a prudent<sup>12</sup> woman [woman prudent].
- 3 The way<sup>13</sup>-of a-fool<sup>14</sup> is right<sup>15</sup> in-his-own-eyes<sup>16</sup>; but-[and] the-wise-man<sup>17</sup> hearkens<sup>18</sup> unto counsel.<sup>19</sup>
- 4 The light<sup>20</sup>-of the eyes rejoices<sup>21</sup> the heart;<sup>22</sup> and-a-good-report<sup>23</sup> [and-report good] fattens<sup>24</sup> the bone.
- 5 In-the-light<sup>25</sup>-of the king's countenance [face of the<sup>26</sup> king<sup>27</sup>] is life;<sup>28</sup> and-his-favour<sup>29</sup> is as-a-cloud<sup>30</sup>-of the latter-rain.<sup>31</sup>
- 6 The wrath<sup>32</sup> of a king is as messengers<sup>33</sup>-of death: but [and] a wise man [a man wise<sup>34</sup>] will-pacify-it<sup>35</sup> [her].
- 7 The grave<sup>36</sup> and-destruction<sup>37</sup> are before<sup>38</sup> the Lord; how-much-more<sup>39</sup>-then the hearts-of the children<sup>40</sup>-of men? [man<sup>41</sup>].

בֵּית<sup>8</sup>—מְבִישָׁה<sup>7</sup> עֲצָמוֹת<sup>6</sup> רָקָב<sup>5</sup> בָּעַל<sup>4</sup> עֲמֶרֶת<sup>3</sup> חֵיל<sup>2</sup> אִשָּׁה<sup>1</sup>  
 עֵין<sup>16</sup> יִשָּׁר<sup>15</sup> אֲוִיל<sup>14</sup> דֶּרֶךְ<sup>13</sup>—מִשְׁבֻּלֶת<sup>12</sup> אֵב<sup>11</sup> בְּחִלָּה<sup>10</sup> חוֹן<sup>9</sup>  
 שְׂמוּעָה טוֹבָה<sup>23</sup> לֵב<sup>22</sup> יִשְׁמַח<sup>21</sup> כְּאוֹר<sup>20</sup>—עֲצָה<sup>19</sup> שׁוֹמֵעַ<sup>18</sup> וְחָכָם<sup>17</sup>  
 מֶלֶךְ<sup>31</sup> עַב<sup>30</sup> רָצוֹן<sup>29</sup> חַיִּים<sup>28</sup> מֶלֶךְ<sup>27</sup> פָּנִים<sup>26</sup> אוֹר<sup>25</sup>—יְהִי שָׁן<sup>24</sup>  
 אֲבִדוֹן<sup>37</sup> שָׁאֵל<sup>36</sup>—יִכְפְּרָנָה<sup>35</sup> אִישׁ חָכָם<sup>34</sup> מִלְּאָכִים<sup>33</sup> חָמָה<sup>32</sup>  
 אָדָם<sup>41</sup> בָּנִים<sup>40</sup> בֶּן<sup>39</sup> אִף פִּי<sup>38</sup> נִגְדַּ

## CHAPTER IV.

## ADJECTIVES. שֵׁם הַתּוֹאֵר

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition : as—

- מַעֲנֶה רַךְ יִשִּׁיב חֶמָּה : A soft answer turneth away wrath.  
 שְׁמוּעָה טוֹבָה תְּדַשֵּׁן עֲצָם : A good report maketh the bone fat.  
 אֲרִי נוֹהֵם וְדוֹב שׁוֹקֵק As a roaring lion, and a greedy bear, so is  
 מוֹשֵׁל רָשָׁע עַל עַם דָּל : A wicked ruler over a poor people.

84. As qualifying words, adjectives are placed after their respective nouns : thus, אִישׁ טוֹב *a man good*, i. e. *a good man* ; but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number :\* thus—

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\* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number* ; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary ; and it was retained, even where they were used merely as qualifying words.



אִישׁ טוֹב *a good man*      אֲנָשִׁים טוֹבִים *good men*  
 אִשָּׁה טוֹבָה *a good woman*      נָשִׁים טוֹבוֹת *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,\* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

### Examples.

הָאִישׁ הַטוֹב	<i>the good man</i>
הָאִשָּׁה הַטְּבוּהָ	<i>the good woman</i>
הָאֲנָשִׁים הַטְּבוּבִים	<i>the good men</i>
הַנָּשִׁים הַטְּבוּבוֹת	<i>the good women</i>
בְּנִי הַקָּטָן	<i>my little son</i>
בְּתִרְךָ הַקְּטָנָה	<i>thy little daughter</i>
בְּנָיו הַקְּטָנִים	<i>his little sons</i>
בְּנוֹתֵיכֶם הַקְּטָנוֹת	<i>your little daughters</i>

But when the Noun has ה the Adjective has not - ה

הָאִישׁ טוֹב	<i>the man is good</i>
הָאִשָּׁה טוֹבָה	<i>the woman is good</i>
הָאֲנָשִׁים טוֹבִים	<i>the men are good</i>
הַנָּשִׁים טוֹבוֹת	<i>the women are good</i>

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\* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just*; whereas שִׁמְעוֹן צַדִּיק signifies *Simeon is just*.

בְּנִי קָטָן	<i>my son is little</i>
בִּתְּךָ קָטָנָה	<i>thy daughter is little</i>
בְּנָיו קָטָנִים	<i>his sons are little</i>
בְּנוֹתֶיכֶם קָטָנוֹת	<i>your daughters are little.</i>

*Comparison of Adjectives.*

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters כ *as*, מ *from*, (*than*) and ב *in*, *amongst*; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality: as—

גָּדוֹל כַּיָּם *great as the sea.*

מ or מִן indicates superiority: as—

גָּדוֹל מֵהַיָּם *great from the sea, i. e. greater than the sea.*

ב the superlative: as—

הַגָּדוֹל בְּאַנְשֵׁים *the great amongst men, i. e. the greatest of men.*

*Additional Examples.*

מִי זֹאת הַנִּשְׁקָפָה בְּמוֹ-שָׁחַר *Who (is) this that-looketh-forth as-the-dawn,*

יָפָה כַּלְבָּנָה בָּרָה כַּחֲמָה *fair as-the-moon, pure as-the-sun.*

טוֹב חֶסֶדְךָ מֵחַיִּים *Better (is) thy mercy than life.*

לֹא טוֹב אֲנֹכִי מֵאַבּוֹתַי *I am not better than my ancestors.*

קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרַי שָׁמַיִם	<i>Our pursuers were swifter than the eagles of heaven.</i>
הִנֵּה אֶלְפֵי הָדָל בְּמִנְשֵׁה	<i>Behold my thousand (i. e. my family) [is] the poorest among Manasseh ;</i>
וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי	<i>and I [am] the least in my father's house.</i>

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

### Exercise.

מֶלֶךְי גְּדוֹלִי, הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ \* גְּדוֹל, הַמֶּלֶךְ \*  
 גְּדוֹל? מְלָכִים גְּדוֹלִים, הַמֶּלְכִּים \* גְּדוֹלִים, הַמֶּלְכִּים הַגְּדוֹלִים,  
 עִיר \* גְּדוֹלָה וַחֲזָקָה, הָעִיר הַגְּדוֹלָה וַחֲזָקָה, הָעִיר \* גְּדוֹלָה  
 וַחֲזָקָה, עָרִים גְּדוֹלוֹת, הָעָרִים הַגְּדוֹלוֹת, הָעָרִים \* גְּדוֹלוֹת,  
 מֵתוֹק \* פֶּדֶשׁ, מֵתוֹק מִדְּבַשׁ, מֵר \* מִמּוֹת, מָרָה פֶּלְעָנָה,  
 חֶלֶק \* מִשְׁמָן<sup>10</sup>, הַגְּדוֹל בַּמֶּלְכִּים, הַקָּטָן בְּאֲנָשִׁים, הַגָּבוֹר<sup>12</sup>  
 בַּגְּבוּרִים, הַחֲכָם<sup>13</sup> בַּחֲכָמִים :

<sup>1</sup> A king. <sup>2</sup> Great. \* Insert the copula *is* or *are* according as the noun is singular or plural. <sup>3</sup> עִיר a city, *p.* עָרִים. <sup>4</sup> חֲזָקָה strong  
<sup>5</sup> Sweet. <sup>6</sup> Honey. <sup>7</sup> Bitter. <sup>8</sup> Death. <sup>9</sup> Wormwood. <sup>10</sup> Smooth.  
<sup>11</sup> Oil. <sup>12</sup> Strong, mighty. <sup>13</sup> Wise.

מֵתוֹק \* הָאוֹר<sup>1</sup> וְטוֹב<sup>2</sup> לְעֵינַיִם<sup>3</sup> : מֵתוֹקָה \* שְׁנֵת<sup>4</sup>  
 הָעֶבֶד<sup>5</sup> : בְּשׁוֹשְׁנָה<sup>6</sup> בֵּין<sup>7</sup> הַחוֹתִים<sup>8</sup> כֵּן \* רַעֲיָתִי<sup>10</sup> בֵּין

<sup>1</sup> Light. <sup>2</sup> Good. <sup>3</sup> עֵין eye <sup>4</sup> שְׁנָה sleep. <sup>5</sup> A labourer. <sup>6</sup> A rose.  
<sup>7</sup> Amongst. <sup>8</sup> חוֹת a thorn. <sup>9</sup> So. <sup>10</sup> רַעֲיָה a Shepherdess.

הַבְּנוֹת<sup>11</sup> : בְּתֻמִּין<sup>12</sup> לְשִׁנַּיִם<sup>13</sup> וְכַעֲשֹׂן<sup>14</sup> לְעֵינַיִם בּוֹ\* הָעֵצֶל<sup>15</sup>  
 לְשִׁלְחִיר<sup>16</sup> : חֶלֶק מִשְׁמֹן\* חֶבֶה<sup>17</sup> וְאַחֲרִיתָהּ<sup>18</sup> מָרָה כְּלַעְנָה :  
 עֵזָה<sup>19</sup> בְּמֹות\* אֶהְבֶּה<sup>20</sup> קָשָׁה<sup>21</sup> מִשְׁאֵל<sup>22</sup>\* קִנְאָה<sup>23</sup> : מָה\*<sup>24</sup>  
 עַז מֵאֲרִי<sup>25</sup> וְמָה מְתוֹק מִדְּבַשׁ : טוֹב אַחֲרִית דְּבַר  
 מֵרֵאשִׁיתוֹ<sup>26</sup> : טוֹבָה חֲכָמָה<sup>27</sup> מִנְּבוֹרָה<sup>28</sup> : טוֹב\* כְּלָב<sup>29</sup> חֵי  
 מֵאֲרִירָה מֵת : הָאָדָם<sup>30</sup> הַגָּדוֹל בְּעֵנְקָיִם<sup>31</sup> הִיא הָיְתָה<sup>32</sup>  
 הַיָּפֶה<sup>33</sup> בְּנִשְׁיָם וְתַנְאוּרָה<sup>34</sup> בְּבָנוֹת :

- <sup>11</sup> בַּת a daughter. *p.* בְּנוֹת. <sup>12</sup> Vinegar. <sup>13</sup> שֵׁן a tooth. <sup>14</sup> Smoke.  
<sup>15</sup> Sluggard. <sup>16</sup> To those that send him. <sup>17</sup> חֶה the palate, gums.  
<sup>18</sup> End. <sup>19</sup> Strong, bold. <sup>20</sup> Love. <sup>21</sup> Hard. <sup>22</sup> The grave. <sup>23</sup> Jealousy.  
<sup>24</sup> What. <sup>25</sup> A lion, <sup>26</sup> Beginning. <sup>27</sup> Wisdom. <sup>28</sup> Strength.  
<sup>29</sup> A dog. <sup>30</sup> Man. <sup>31</sup> A giant. <sup>32</sup> Was. <sup>33</sup> Fair, beautiful.  
<sup>34</sup> Comely, agreeable.

## NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals*; as, אֶחָד\* *m.* אַחַת *f.* one, † שְׁלֹשָׁה *m.* שְׁלֹשׁ *f.* three.

2nd.—*Ordinals*: as, ראשון *m.* ראשונה *f.* first, שני, *m.* שנית *second*; and

3rd.—*Fractional*: as, חצי *half*, שלישית *a third part*.

\* In Ezek. xviii. and xxxiii. we find the words אָח and אַח used for אֶחָד.

† It is very remarkable that (אָח) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the אָח. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms,

*Cardinal Numbers.*

89. Cardinal numbers, from one to twenty, admit of gender: as, **אִישׁ אֶחָד** *one man*; **אִשָּׁה אַחַת** *one woman*; **אֶחָד עָשָׂר בָּנִים** *eleven sons*, **אֶחָד עָשָׂר בָּנוֹת** *eleven daughters*; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form \* (which does not however alter their signification): as, **אֶחָד** *one*, **אֶחָד עָשָׂר** *eleven*; **שְׁנַיִם** *two*, **שְׁנַיִם עֵדִים** or **שְׁנֵי עֵדִים** *two witnesses*; **שָׁלֹשׁ** *three*, **שָׁלֹשׁ עָשָׂר** *thirteen*, **שָׁלֹשׁ מֵאוֹת** *three hundred*.

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have, like most other abstract nouns, originally received the same termination: as, for instance, **חָכְמָה** *wisdom*, **גְּבוּרָה** *strength*, **הַבִּינָה** *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

\* This *form* appears similar to the *genitive* form of nouns; it does not, however, express the same relation. Except the words **אֶחָד** and **אַחַת**, which are sometimes used in the genitive; as **אֶחָד הַהָרִים** *one-of the mountains*; **אַחַת עָרֵי** *one-of thy cities*. But even these cease to be *genitives* when followed by **מ**; as **אֶחָד מִבָּנָיו** *one of his sons*; **אַחַת מֵעֵינָיו** *one of thine eyes*, of being expressed by **מ**, which literally means *from*, and not by the *form* of the numeral.

## .90. Cardinal numbers from one to ten.

Mas.		Fem.	
<i>Absolute.</i>	<i>Const.</i>	<i>Absolute.</i>	<i>Const.</i>
One	אֶחָד †	אֶחָד	אֶחָד 1 א*
Two	שְׁנַיִם	שְׁתֵּי	שְׁתֵּי 2 ב
Three	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשׁ 3 ג
Four	אַרְבָּעָה	אַרְבַּע	— 4 ד
Five	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ 5 ה
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ 6 ו
Seven	שִׁבְעָה	שִׁבַּע	שִׁבַּע 7 ז
Eight	שְׁמוֹנָה	שְׁמוֹנֶה	— 8 ח
Nine	תְּשֻׁעָה	תְּשַׁע	תְּשַׁע 9 ט
Ten	עֶשְׂרֵה	עֶשֶׂר	— 10 י

\* The letters are used as *numerals* in the printed Hebrew Bibles, to mark the chapters and verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this-species of notation. Number of verses contained—

In Genesis	אָד לָד =	1000 + 500 + 30 + 4 =	1534
Exodus	אָרָט =	1000 + 200 + 9 =	1209
Leviticus	נָטף =	50 + 9 + 800 =	859
Numbers	אָרְפָּח =	1000 + 200 + 80 + 8 =	1288
Deuteronomy	הַנָּץ =	5 + 50 + 900 =	955

† אֶחָד and עֶשְׂרֵה admit of the plural: as, אֶחָדִים *units*, עֶשְׂרֹת *tens, decades*.

§ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, שְׁלֹשַׁת יָמִים *a triad of days*, or a period of time consisting of

## Ten to twenty.

	Mas.		Fem.		
Eleven	—	אֶחָד עָשָׂר*	אַחַת עָשָׂרָה	11	יא
Twelve	—	שְׁנַיִם עָשָׂר	שְׁתֵּים עָשָׂרָה	12	יב
Thirteen	—	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עָשָׂרָה	13	יג
Fourteen	—	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה	14	יד
Fifteen	—	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשָׂרָה	15	טו
Sixteen	—	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה	16	טז
Seventeen	—	שִׁבְעָה עָשָׂר	שִׁבְעַת עָשָׂרָה	17	יז
Eighteen	—	שְׁמוֹנָה עָשָׂר	שְׁמוֹנֶה עָשָׂרָה	18	יח
Nineteen	—	תִּשְׁעָה עָשָׂר	תִּשְׁעַת עָשָׂרָה	19	יט

## Twenty and upwards.

Twenty .....	עָשָׂרִים	כ
Twenty-one .....	אֶחָד וְעָשָׂרִים	כא
Twenty-two .....	שְׁנַיִם וְעָשָׂרִים	כב
Twenty-three .....	שְׁלֹשָׁה וְעָשָׂרִים	כג
Thirty .....	שְׁלֹשִׁים	ל
Forty .....	אַרְבָּעִים	מ

three days, עֶשְׂרֵת אֲנָשִׁים a decade of men.\* This distinction appears to me merely imaginary; as I really can discover no difference of meaning between שְׁמוֹנֶה עָשָׂר אֲלֶף and שְׁמוֹנֶת עָשָׂר אֲלֶף (Judg. xx. 25—44.) Or between וְלִפְנֵקֶבֶה עֶשְׂרֵת שָׁקָלִים and וְלִפְנֵקֶבֶה עֶשְׂרֵה שָׁקָלִים (Lev. xxvii. 5—7.)

\* Or עֶשְׂתִּי עָשָׂרָה, עֶשְׂתִּי עָשָׂר.

Fifty .....	חמשים	נ
Sixty .....	ששים	ס
Seventy .....	שבעים	ע
Eighty .....	שמנים	פ
Ninety .....	תשעים	צ
Hundred .....	מאה cons. מאה	ק
Two hundred .....	מאתים or שני מאות	ר
Three hundred .....	שלוש מאות	ש
Four hundred .....	ארבע מאות	ת
Five hundred ..	חמש מאות	ך
Six hundred ...	שש מאות	ס
Seven hundred .....	שבע מאות	ז
Eight hundred .....	שמונה מאות	ף
Nine hundred .....	תשע מאות	ץ
A thousand .....	אלף	א
Two thousand .....	אלפים • שני אלפים	ב
Three thousand .....	שלושת אלפים	ג
Ten thousand .....	רבוא • עשרת אלפים	י
Twenty thousand .....	רבואתים	כ
Thirty thousand .....	שלוש רבוא	
Hundred thousand .....	מאת אלף	
Two millions .....	עשרים מאות אלף	

*Ordinal Numbers.*

91. The following are the Ordinal Numbers :—



First	<i>Fem.</i> ראשונה.....	<i>Mas.</i> ראשון
Second	שנית.....	שני
Third	שלישית.....	שלישי
Fourth	רביעית.....	רביעי
Fifth	חמישית.....	חמישי
Sixth	ששית.....	ששי
Seventh	שביעית.....	שביעי
Eighth	שמינית.....	שמיני
Ninth	תשיעית.....	תשיעי
Tenth	עשירית.....	עשירי

*Obs. 1.*—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymics* are formed from *Proper Names*\*. Thus, from שנים *two*,—שני, שנית *second*. From שש *six*,—ששי *sixth*. The rest take an additional י between the second and third radical: as, from שלש *three*, m. שלישי *f.* שלישית. Except ראשון, derived from ראש *the head, chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals; but then the number always follows the noun, or the noun is repeated:—Thus, יום עשר ימים *twelve days*, but יום יום עשר or יום השנים עשר *the twelfth day*, חמשים שנה *fifty years*; but שנת החמשים שנה or שנת החמשים *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals: as, בשנת ארבע *in the year four*, בשנת שבע *in the year seven*, i. e. *in the fourth, seventh, year*†.

\* As from מצרים, מצרי, and מצרית.

† In such cases the numeral is always followed by ל, as בעשור *in the tenth day of the month*.

*Fractional Numbers.*

92. The Fractional numbers are, חצי *m.*, מֶחֶצֶה *f.* a half, gen. חֲצִי *m.* מֶחֶצֶת or מִחְצִית *f.* The rest of the fractional numbers are indicated by placing the feminine *ordinals* before the noun: thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year*; whereas, שָׁנָה הַשְּׁלִישִׁית signifies *the third year*. In some cases the noun is omitted: as, 'And ye shall give חֲמִישִׁית a fifth unto Pharaoh.'—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

## CHAPTER V.

## כְּנוֹיִם PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

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94. Personal pronouns are declined in the same manner as nouns; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns: thus, the preposition, אֶל *to*, and the termination י (from אֲנִי *I*), form אֵלַי; or still further abridged, לִי *to or for me*; and with נו (from אֲנוּ *we*) לָנוּ *to us*. Thus likewise מִן *from*, and י, forms מִי or מִמֶּנִּי *from me*. (See the following Table.)

3rd Person.			2nd Person.			1st Person.			SINGULAR.		
She.....	הִיא	הִיא	Thou... ..	אַתָּה	m. <sup>2</sup> אַתָּה	I .....	אֲנִי	Nom.	אֲנִי	ל	
To her.....	לָהּ	לָהּ	To thee....	לָךְ	לָךְ	To, or for me...	לִי	Dat.	לִי		
Her.....	אֹתָהּ	אֹתָהּ	Thee....	אֹתָךְ	אֹתָךְ	Me .....	אֹתִי	Obj.	אֹתִי		
From her	מֵאֹתָהּ	מֵאֹתָהּ	From thee	מֵאִתְּךָ	מֵאִתְּךָ	From me	מֵעָלַי	}	מֵעָלַי	{	מֵעָלַי
On her.....	בָּהּ	בָּהּ	In, or on thee	בְּךָ	בְּךָ	In or on me	בְּעָלַי		בְּעָלַי		
As she .....	כְּמוֹתָהּ	כְּמוֹתָהּ	As thou ..	כְּמוֹךָ	כְּמוֹךָ	As I.....	כְּמוֹנִי	Comp.	כְּמוֹנִי		כְּמוֹ
They.....	הֵן	הֵן	You.....	אַתָּן	אַתָּם	We....	אֲנֵנוּ	Nom.	אֲנֵנוּ	ל	
To them....	לָהֶן	לָהֶם	To You....	לָכֶן	לָכֶם	To, or for us	לָנוּ	Dat.	לָנוּ		
They....	אֹתָהֶן	אֹתָהֶם	You.....	אֹתְכֶן	אֹתְכֶם	Us.....	אֹתָנוּ	Obj.	אֹתָנוּ		
From them	מֵאֹתָהֶן	מֵאֹתָהֶם	From you..	מֵאִתְּכֶן	מֵאִתְּכֶם	From us ..	מֵעָלָנוּ	}	מֵעָלָנוּ	{	מֵעָלָנוּ
On them....	בָּהֶן	בָּהֶם	On you....	בְּכֶן	בְּכֶם	On us .....	בְּעָלָנוּ		בְּעָלָנוּ		
As they ..	כְּמוֹתָהֶן	כְּמוֹתָהֶם	As you..	כְּמוֹכֶן	כְּמוֹכֶם	As we ....	כְּמוֹנָנוּ	Comp.	כְּמוֹנָנוּ		כְּמוֹ

<sup>1</sup> Likewise, <sup>2</sup> In pause, <sup>3</sup> In pause, <sup>4</sup> In pause <sup>5</sup> Or <sup>6</sup> In pause, <sup>7</sup> Or <sup>8</sup> In pause, <sup>9</sup> Or <sup>10</sup> Or <sup>11</sup> Likewise, <sup>12</sup> Or <sup>13</sup> Or <sup>14</sup> Or <sup>15</sup> Or <sup>16</sup> Or <sup>17</sup> Or <sup>18</sup> Or <sup>19</sup> Or <sup>20</sup> Or <sup>21</sup> Or <sup>22</sup> Or <sup>23</sup> Or <sup>24</sup> Or <sup>25</sup> Or <sup>26</sup> Or <sup>27</sup> Or <sup>28</sup> Or <sup>29</sup> Or <sup>30</sup> Or <sup>31</sup> Or <sup>32</sup> Or <sup>33</sup> Or <sup>34</sup> Or <sup>35</sup> Or <sup>36</sup> Or <sup>37</sup> Or <sup>38</sup> Or <sup>39</sup> Or <sup>40</sup> Or <sup>41</sup> Or <sup>42</sup> Or <sup>43</sup> Or <sup>44</sup> Or <sup>45</sup> Or <sup>46</sup> Or <sup>47</sup> Or <sup>48</sup> Or <sup>49</sup> Or <sup>50</sup> Or <sup>51</sup> Or <sup>52</sup> Or <sup>53</sup> Or <sup>54</sup> Or <sup>55</sup> Or <sup>56</sup> Or 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95. Each of the preceding pronouns may be further varied:—

1st.—By the conjunctive וַ and: as, וַאֲנִי and I, &c. וְלִי and unto me, וּמִמֶּנָּה and from her, וְאִתִּי and me, וּבֵהֶם and on or amongst them.

2nd.—By the interrogative הֲ: as, הֲאֵתָהּ בְּנִי art-thou my son? הֲמִמֶּנִּי יִפְּלֵא כָּל-דָּבָר if-for-us thou, i. e. art thou for us? הֲמִמֶּנִּי יִפְּלֵא כָּל-דָּבָר if-from-me can be difficult any thing, i. e. is there any thing too difficult for me.

3rd.—By שֶׁ (from אֲשֶׁר) that, which: as, שֶׁאֲנִי that I, שֶׁהֵם that they, שֶׁלִּי that which belongs to me, שֶׁלָּהּ that which belongs to thee.

Obs.—שֶׁלִּי, שֶׁלָּהּ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with *my, thy, &c.* or with *mine, thine, &c.* They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שֶׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac וְלִי, וְלָהּ, וְלָהּ, &c. are compounded of לִי which, לִי to me, &c.

The manner in which the Hebrew expresses the relative possessive pronouns, *my, thy, his, &c.*, is, by adding the pronominal affixes to the substantive, as already explained in the preceding pages; whilst the absolute possessive, *mine, thine, his, &c.*, are expressed by the dative pronouns, לִי to me, לָּהּ to thee, &c.: as, לִי כָּל הָאָרֶץ 'MINE is the whole earth,' (Exod. xix. 5.) לוֹ יְהוָה 'To him it shall be, i. e. HIS, (Levit. viii. 8—9.) לָּהּ שָׁמַיִם אֵף לָּהּ הָאָרֶץ 'THINE are the heavens, THINE also is the earth, (Psalm xcix. 11.) לוֹדִי לִי וַאֲנִי 'My beloved is MINE, and I am HIS, (Cant. ii. 16.) לוֹ

The pronouns הוּא, הִיא, הֵם, הֵן, are sometimes used as demonstratives. (See the following section.)

### *Demonstrative Pronouns.*

96. The following are the Demonstrative Pronouns:

זֶה, rarely, זֶה, <i>m.</i>	זֶה, rarely, זֶה, <i>f.</i>	אֵל, —	This
הַלְהוֹ, <i>m.</i>	הַלְהוֹ, <i>f.</i>	—	הַלְהוֹ Com. That yonder
אֵל, rarely, אֵלֶּה	—	—	These or those

They are declined thus:—

These .....	אלה	This.....	זאת	This .....	זה	Nom.
To these ..	לאלה	To this....	לזאת	To this ....	לזה	Dative.
These ..	את-אלה	This..	את-זאת	This ....	את-זה	Ob.
From these	מאלה	From this	מזאת	From this ..	מזה	} Ab.
With these	באלה	With this	בזאת	In this....	בזה	
As these ..	כאלה	As this..	כזאת	As this.....	כזה	Com.

97. **הוא** and **היא** are frequently used for the demonstrative pronoun, *that*; and **הם** and **הן** for *those*; but they cannot, like the preceding, receive any of the prefixes (except **ה**). The rest of the prefixes, when required, are added to the noun: as, **האיש ההוא** *that man*, **מן האיש ההוא** *from that man*, **באיש ההוא** *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

האיש הזה	this man	האיש ההוא	that man
האשה הזאת	this woman	האשה ההיא	that woman
האנשים האלה	these men	האנשים ההם	those men
הנשים האלה	these women	הנשים הנהן :	those women.

But when the pronouns precede their substantives, the **ה** is omitted, and the verb, *to be*, is understood: as, **זה האיש** *This is the man.* **הוא הדבר** *That is the thing.* **היא האשה** *That is the woman.* **אלה האנשים** *These are the men.* **ואלה שמות בני ישראל** *And-these are the-names-of the-sons-of Israel.*

*Relative Pronouns.*

99. The relative pronoun **אֲשֶׁר** (as a prefix **שׁ**), *who, which, that, what*, is indeclinable; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

*Examples.*

- |                                      |                                                                                                                         |
|--------------------------------------|-------------------------------------------------------------------------------------------------------------------------|
| יְהוָה אֲשֶׁר דִּבֶּר לִי            | The-Lord who spake to me.<br>(Gen. xxiv. 17.)                                                                           |
| אִישׁ אֲשֶׁר אִמּוֹ                  | A man who his mother, i. e.<br>a man whose mother.                                                                      |
| הַנַּעֲרָה אֲשֶׁר אֵמַר אֵלַיהָ      | The damsel who I shall say to<br>HER, i. e. the damsel to<br>whom I shall say.                                          |
| הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם       | The-land WHICH thou-didst go-<br>out FROM there, i. e. the land<br>from which or whence thou<br>camest. (Gen. xxiv. 5.) |
| הָאָרֶץ אֲשֶׁר אָתָּה שֹׁכֵב עָלֶיהָ | The land WHICH thou liest<br>UPON her, i. e. upon which<br>thou liest. (Gen. xxviii. 13.)                               |
| אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ     | A-man who the-spirit-of God<br>IN-HIM, i. e. in whom the<br>spirit of God is. (Gen. xli.<br>38.)                        |

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes **כ**, **ל**, **ם**, **בְּ**, **אֲשֶׁר**, **בְּאֲשֶׁר**. (See Syntax.)

100. Before verbs, and especially before participles, the definite ה is frequently used instead of the relative: as, הַסֶּבֶב *which compasses* (Gen. ii. 10), הַהֹלֵךְ *which goeth* (Gen. ii. 14), הַהֹלֵךְ *who went*, (Gen. xiii. 5), Lit. *the compasser, the goer*.

### Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה *what?* מִי אַתָּה *who (art) thou?* מַה \* מַה *what? how?* as, מִי אַתָּה *who (art) thou?* מִי אַתָּה בְּתִי *who (art) thou, my daughter?* מַה אֶמַּר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טוֹב *how good!* מַה נּוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא *signifies who is he?* מִי הִיא *who (is) she?* But מַה הוּא *(what he)*, מַה הִיא *(what she)*, signify *what is it?* The same מִי אֵלֶּה *who are these (persons)?* but מַה אֵלֶּה *what are these (things)?*

מִי is thus declined:—מִי *who*, לְמִי *to whom* or *whose*, אֶת־מִי *whom*, מִמֵּי *from whom*, בְּמִי *with or through whom*.

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax.

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\* מַה generally before words beginning with ה or ע [excepting in seven places, according to the *Masorah*, where it is sometimes מַה or (מַה) before those which begin with א, ה, or ר, except before הוּא and הִיא, where it is always מַה.

*Exercise.*

גַּר אֲנֹכִי \* עַמְכֶּם : אֲנֹכִי בִנְךָ בְּכֹרְךָ : מִי אֶתָּה בְּנִי ?  
 מִי \* אֶת בֵּיתִי : בֶּן-אֲבִרָהֶם אָנִי \* : בֵּית בְּתוּאֵל אֲנֹכִי \* :  
 אָנִי \* יוֹסֵף אַחִיכֶם \* אֲשֶׁר מְבָרְתֶּם \* אֶתִּי מִצְרַיִמָּה : אֲמַרְי  
 אֶחָתִי \* אֶת \* : הוּא אָמַר \* לִי אֶחָתִי הִיא \* וְהִיא אָמְרָה \*  
 אֶחָד הוּא \* : אֶת-אֶחָי אֲנֹכִי \* מִבְּקֵשׁ \*<sup>11</sup> הַגִּידָה \*<sup>12</sup> לִי אֵיפֹה  
 הֵם \* בָּעִים \*<sup>13</sup> : וַיֹּאמֶר \*<sup>14</sup> אֵלֵיהֶם מְרַגְלִים \*<sup>15</sup> אַתֶּם \* : וַיֹּאמְרוּ \*  
 אֵלָיו \*<sup>17</sup> לֹא \*<sup>18</sup> אֲדֹנָי \*<sup>19</sup> : כָּלָם \*<sup>20</sup> בְּנֵי אִישׁ אֶחָד נָתַנוּ \* בְּנֵינֵם \*<sup>21</sup>  
 אֲנַחְנוּ \* : שְׁנַיִם עָשָׂר עֶבְדֵיךָ \*<sup>22</sup> אַחֲרֵם \* אֲנַחְנוּ \* בְּנֵי אִישׁ  
 אֶחָד בְּאֶרֶץ כְּנָעַן : לְמִי \* אֶתָּה וְאָנָּה תֵּלֵךְ וּלְמִי \* אֱלֹהֶ  
 לְפָנֶיךָ \*<sup>23</sup> : הַשְׁלִיכֵנוּ אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר \* בְּמִדְבַּר וְיֵד  
 אֶל-תְּשַׁלְּחֵנוּ \*<sup>24</sup> בּוֹ :

<sup>1</sup> בֶּן. <sup>2</sup> First-born. <sup>3</sup> בֵּית. <sup>4</sup> אָח a brother. <sup>5</sup> Ye have sold.  
<sup>6</sup> מִצְרַיִם Egypt. <sup>7</sup> Say. <sup>8</sup> אֶחָת a sister. <sup>9</sup> He said. <sup>10</sup> She said.  
<sup>11</sup> Seeking. <sup>12</sup> Tell. <sup>13</sup> Pasturing. <sup>14</sup> And he said. <sup>15</sup> מְרַגֵּל a spy.  
<sup>16</sup> And they said. <sup>17</sup> No. <sup>18</sup> אֲדֹנָי a lord. <sup>19</sup> כָּל all. <sup>20</sup> בְּנֵי honest.  
upright. <sup>21</sup> עֶבֶד. <sup>22</sup> Before thee. <sup>23</sup> Cast ye. <sup>24</sup> Ye shall not send  
i. e. lay.

לָמָּה רַמִּיתֶם \* אֶתָּנוּ לֵאמֹר \* רְחוּקִים \* אֲנַחְנוּ \* מִכֶּם  
 מְאֹד \* וְאַתֶּם בְּקִרְבֵּנוּ \* יֹשְׁבִים \* : הִנֵּה \* אֲנֹכִי בָּא \* אֶל בְּנֵי  
 יִשְׂרָאֵל וְאָמַרְתִּי \* לָהֶם אֱלֹהֵי \* אֲבוֹתֵיכֶם \*<sup>11</sup> שְׁלַחְנִי \*<sup>12</sup> אֵלֵיכֶם

<sup>1</sup> Have ye deceived. <sup>2</sup> Saying. <sup>3</sup> רְחוּק distant. <sup>4</sup> Very. <sup>5</sup> קִרְב  
 midst. <sup>6</sup> יֹשֵׁב one that sits, dwells. <sup>7</sup> Behold. <sup>8</sup> Come. <sup>9</sup> And  
 I say. <sup>10</sup> The-God-of. <sup>11</sup> אֲבוֹת fathers. <sup>12</sup> He-has-sent-me.



וְאָמְרוּ<sup>13</sup> לִי מָה \* נִשְׁמָו<sup>14</sup> מָה אֶמַר<sup>15</sup> אֲלֵיהֶם : מָה \* זֹאת עָשָׂה<sup>16</sup>  
 אֱלֹהִים לָנוּ : מָה- \* הִמַּעֲשֶׂה<sup>17</sup> הָיָה אֲשֶׁר עָשִׂיתֶם<sup>18</sup> : אֶתְנָה  
 יָדְעִיתוּ<sup>19</sup> כִּי<sup>20</sup> בְּכָל-כֹּחַ<sup>21</sup> עָבַדְתִּי<sup>22</sup> אֶת-אֲבִיכֶן<sup>23</sup> וְאֲבִיכֶן  
 הִתַּל<sup>24</sup> בִּי : הִנֵּה לִי שְׁתֵּי בָנוֹת אוֹצִיָּאָה<sup>25</sup> אֶתְהֶן אֲלֵיכֶם  
 אֵינְנָה גְדוֹל בְּבֵית הָיָה מִמֶּנִּי וְלֹא-חָשַׁךְ<sup>26</sup> מִמֶּנִּי מְאוֹמָה<sup>27</sup>  
 כִּי-אִם<sup>28</sup> אוֹתָךְ : בְּזֹאת נֹאֹת<sup>29</sup> לָכֶם אִם תִּהְיוּ כְמִנִּי :  
 גּוֹר<sup>30</sup> בְּאֶרֶץ הַזֹּאת : אֶרֶץ אֲשֶׁר אֲבִנֶיהָ<sup>31</sup> בְּרוֹל :

<sup>13</sup> And-they-shall-say. <sup>14</sup> נִשְׁמָו a name. <sup>15</sup> Shall I say. <sup>16</sup> Did. <sup>17</sup> Deed.  
<sup>18</sup> Ye have-done. <sup>19</sup> Know. <sup>20</sup> That. <sup>21</sup> כֹּחַ strength. <sup>22</sup> I-have-served.  
<sup>23</sup> אֲבִי. <sup>24</sup> He has deceived (deceit accompanied with derision).  
<sup>25</sup> I-will bring out. <sup>26</sup> He did not withhold. <sup>27</sup> Any thing. <sup>28</sup> But.  
<sup>29</sup> We will consent. <sup>30</sup> Dwell. <sup>31</sup> אֲבִנֶן.

1 I *am* thy<sup>f</sup>-father, and-thou<sup>f</sup> *art* my-daughter.†  
 2 She *is* my-mother, and-these *are* her-children. 3 This  
*is* my little son, and-this *is* my little daughter. 4 He  
 loved<sup>1</sup> her more-than-all<sup>2</sup> his-children. 5 They are my  
 father's brothers, and she is my sister. 6 Is this your  
 little brother who called<sup>3</sup> me? 7 Is this the little girl  
 who said<sup>4</sup> that<sup>5</sup> her father loved her more than all his  
 daughters? 8 This *is* not the city,<sup>f</sup> nor is this the  
 house,<sup>m</sup> which I have built. 9 Who *art* thou, my son?  
 and what is thy name? 10 Who *art* thou, my-daughter?

בְּנֵיתִי<sup>6</sup> כִּי<sup>5</sup> אֶמְרָה<sup>4</sup> קָרָא<sup>3</sup> מִכָּל-<sup>2</sup> אֲחָבִי<sup>1</sup>

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87—89.

and-what *is* thy-name? *11* He *is* a wise man and a great king.*12* She *is* fairer<sup>7</sup> than-her-sister, and the most comely<sup>8</sup> amongst daughters.*13* His little brother will-be greater<sup>9</sup>-than-he. *14* Whose *art* thou,<sup>m</sup> and whither goest<sup>10</sup>-thou, and whose *are* these before<sup>11</sup>-thee?*15* Whither is thy<sup>r</sup> beloved<sup>12</sup> gone [went<sup>13</sup>], *O thou* fairest of women! whither did thy beloved turn<sup>14</sup> that-we-may-seek-him<sup>15</sup> with-thee.<sup>16</sup>

יָפָה<sup>7</sup>   נְאוּתָהּ<sup>8</sup>   יָגֵדֶל<sup>9</sup>   תִּלְהֶה<sup>10</sup>   לְפָנֶיהָ<sup>11</sup>   הוּדָה<sup>12</sup>   הִלְהָהּ<sup>13</sup>  
 עָם<sup>16</sup>   יִבְכְּקִשְׁמוֹ<sup>15</sup>   פָּנָתָהּ<sup>14</sup>

## CHAPTER VI.

### VERBS.

102. Verbs are either Primitive or Derivative, (art. 18, page 20.) Perfect or Imperfect,\* (art. 13—16.) Primitive verbs are either transitive, intransitive, or neuter. Derivative verbs are either active, passive, or reflective.

Primitive transitive verbs admit of seven principal forms, divisions, or branches †, denominated—

1, קָל, or פָּעַל; 2, נִפְעַל; 3, פְּעִיל; 4, פָּעַל; 5, הִפְעִיל; 6, הִפְעַל; 7, הִתְפַּעַל. (Art. 18.)

\* All verbs not included in the first conjugation, (Art. 13,) are called *imperfect*.

† The want of a technical term to designate these variations collectively, is particularly felt in treating of this part of Hebrew

= Form. Model.

Each of the Derivative verbs הִתְפַּעַל, הִפְעַל, הִפְעִיל, פָּעַל, פְּעִיל, נִפְעַל belong to the same Form. & when we talk of either of them we know to what, הוּדָה or הִלְהָהּ

*Obs.* 1.—Intransitive verbs do not, of course, admit of all the preceding forms; nor, indeed, do all transitive verbs,—some being used in one form only, others in several, and few in all.

2.—The first of these forms, קָל, is appropriated to primitive verbs, the rest to the derivatives.

3.—קָל, פָּעַל, and הִפְעִיל, are called *active forms*, because they are mostly used in an active sense. נִפְעַל, פְּעַל, and הִפְעָל, are denominated *passive forms*, and הִתְפַּעֵל, the *reflective form*. \*

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*. † (Art. 18.)

### *Character and Signification of the several Forms or Branches.*

103. קָל or פָּעַל expresses simple action, (transitive or intransitive,) *being* or *a state of being*; as,

Grammar. The name בְּנִינִים *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices*, *conjugations*, &c. as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

\* Some verbs admit of several other *forms*, denominated פְּעִיל, פְּעִילֵי, פְּעִילֵי, &c. but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p.16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ה, ו, נ, and, in a few instances, נ.

פָּקַד *to visit*,\* פָּקַד *he visited*; הָיָה *to be*, הָיָה *he was*; חָלָה *to be sick*, חָלָה *he was sick*.

104. נִפְעַל expresses the *passive* of the preceding form. Its characteristic is the *prefix* (נ): as, נִכְסוּף *to be desirous*; נִפְקַד *he was visited*. This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, הִפְקַד (for הִנְפְקַד) *to be visited*; אֶשְׁבֵּר (for אֶנְשְׁבֵּר) *I shall be broken*.

*Obs.* 1.—When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding *servile*: as הֶאֱכַל *to be eaten*.

2.—Neuter verbs cannot, strictly speaking, admit of a *passive*; there are, nevertheless, many verbs of this description found in the *passive* form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed*, נִהְיָה *he became*, *was brought into existence*, *it happened*. From חָלָה *to be sick*, נִחְלָה *he became sick*.

3.—Some verbs of this form have apparently a *reflective* signification: as, נִאָּחַזָה *and I hid myself* (Gen. iii. 18.), הִפָּרַד *separate thyself* (Gen. xii. 13.), הִתְאָסְפוּ *gather yourselves together*,

\* The primary signification of this verb (פָּקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning:—to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture*. For the sake of convenience, however, we shall render it by *to visit*.

(Gen. xlix. 1.); but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive \*: thus, וַיִּחְבֵּא and *I remained hidden*, (*I hid myself*, would be וַיִּתְחַבֵּא, as in Gen. iii. 8. וַיִּתְחַבֵּא and *he hid himself*); הִפְרִיד *be separated*, i. e. *do not follow me*; הִשְׁמֹר *take heed, beware*, i. e. *abstain from doing* (Gen. xxxi. 24); הֶאָסְפוּ *remain assembled*.

4.—A few words of this form are apparently used in an active sense: as, נִשְׁבַּע *he swore*, נִלָּחַם *he fought*, נִאָּנַח *he sighed*; but they do not entirely lose their passive signification; for, he that swears, is at the same time sworn, i. e. made to do so by some authority; and he that fights, is at the same time fought. נִאָּנַח means literally *he became eased*, the physical effect of sighing.

105. פִּעַל has generally a transitive signification†, and indicates mostly intense action and energy; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root; as—

\* Ewald in his, “*Kritische Grammatik der Hebräische Sprache*,” Art. 103, maintains that the primary signification of this form is reflective. But in adopting this opinion, the learned author appears to me to have made the *exceptions* the *rule*, and the *rule* the *exception*; as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus—Gen. ii. 4, פָּתַח הָאֲדָמָה; ii. 23, יָקַח; iii. 4, וַנִּפְתָּח; 7, וַנִּתְּחַנֶּה; iv. 18, וַיִּגְלֹד; v. 2, הִקְרָא; vi. 21, וַיִּצְלַל; vii. 11, נִבְתָּחוּ; 22, וַיִּמְחוּ; viii. 2, וַיִּסְכְּרוּ; וַיִּכְלֹא; 5, נִרְאוּ; ix. *ibid.* יִפְרֹת, וַיִּנְרָתָהּ; x. 9, וַיִּאָּמַר, &c.

† In a few instances it is used intransitively, without losing its signification of intensity; as, מָהַר *he hastened*; צָמַח *it sprouted, grew*, צָמַח *it grew rapidly, abundantly*.

*Kal.*שָׁבַר *to break.*אָבַד *to be lost, to perish.*רָדַף *to pursue.*כָּתַב *to write.*חָזַק *he was strong.*לָמַד *to learn.**Piel.*שָׁבַר *to break in pieces, to shatter.*אַבַּד *to destroy, to ruin.*רָדַף *to pursue continually, to persecute.*כָּתַב *to write often, repeatedly.\**חָזַק *he made strong, he strengthened, fortified.*לָמַד *he made another learn, i. e. he taught.*

Thus likewise שָׁכַח *he forgot*, שָׁבַח *he caused to forget, brought into oblivion*; טָהַר *he was clean, pure*, טָהַר *he made clean, purified*; טָמֵא† *he was unclean*, טָמֵא *he made unclean, defiled*.

106. פָּעַל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (ו) under the first: as, שָׁבַר *he was shattered*; לָמַד *he was taught*.

\* Hence it often denotes habitual action; thus, כּוֹתֵב one that writes; but מְכַתֵּב one that is accustomed to write, *i. e.* a writer by profession: רוֹצֵחַ one that kills; but מְרַצֵּחַ one that has committed the action repeatedly, an assassin.

† These two verbs, and a few others are, in some instances, used in a particular sense: as, וְטָהַרְתָּ הַכֹּהֵן! *And the priest shall make him clean*, *i. e.* *he shall pronounce him clean* (Levit. xiii. 28.); וְטָמְאֵת אֹתוֹ *and he shall make him unclean*, *i. e.* *he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצְדִּיק *“And they shall justify the righteous”* (Deut. xxv. 1), *i. e.* *declare him just*. In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in קָל: as, סָקַל *to stone*, סָקַל *to remove stones*.

*Obs.*—When the second radical happens to be one of the letters ר, ע, ח, ה, א, the *dagesh* is compensated by lengthening the preceding vowel: as, בִּיָּאֵר (for בִּיאֵר) *to explain*; גִּיָּאֵר (for גִּיאֵר) *he explained*; בִּרְיָהּ (for בִּרְיָהּ) *he blessed*; בִּרְיָהּ (for בִּרְיָהּ) *he was blessed*.\*

107. הִפְעִיל has mostly a causative signification; its characteristic is the prefix ה, the second radical having (־) or (־י): as, הִפְקִיד or הִפְקִיד *to cause another to visit*; הִאָּכִיל *he caused another to eat*, i. e. *he fed*, or *provided him with food*; הִבְעִיר *he caused another to burn*.†

108. הִפְעֵל is the passive of the preceding: its characteristic is the prefix ה with short (־) or (־י): as, הִפְקֵד *he was caused to visit*; הִשְׁפַּב *he was caused to lie down*.

\* This compensation does not, however, always take place: as, נִאָּץ *he vexed*, נִהַג *he led*, טִהַר *he purified*, כִּהַשׁ *he denied*, בִּיעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil: as, KAL, בָּעַר *to burn, to be on fire*; Piel, בָּעַר *to make burn, to kindle, to set on fire*, הִבְעִיר *to cause to burn*, i. e. *to cause something to burn another object* (See Gen. iii. 2, 3.—xxxv. 3, Jud. xv). In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms: as, פָּתַח *to open*, פִּתַּח *to open with force*; hence *to engrave*: וַיִּכְרֹךְ (Kal) signifies *and he kneeled*, from כָּרַךְ *the knee*; וַיִּבְרָךְ (Hip.) *he caused to kneel* (See Gen. xxiv. ‘And he made the camels to kneel’): but וַיְבָרַךְ (Piel) signifies *he blessed*.

109. **הִתְפַּעֵל** has mostly a reflective signification\*: its characteristic is the prefix **הִתְ** added to the form Piel: as, **הִתְפַּקֵּד** *to visit* or *to inspect one's self*; **הִתְנַפַּל** *he threw himself* (from **נָפַל** *to fall*); **הִתְנַלַּה** *he uncovered himself*. It often signifies mere *pretension*, or a feigning to be what, in fact, one is not: as **הִתְחַלָּה** *to pretend to be sick*; **הִתְעַשָּׂר** *he pretended to be rich, acted the rich man, or boasted to be such*.

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

### *Moods and Tenses.*

*Infinitive.*

**מִקּוֹר**  
*Imperative.*

**זָנוּי**

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

\* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity: as, **יִלְבִּינוּ** *they shall become white*; **יִאֲדִימוּ** *they shall become red*; **הִשְׁלִיךְ** *he threw down, cast away*, **הִשְׁבִּים** *he rose early, i. e. with eagerness, or before the usual time*.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **קָל**: as, **הִתְפַּלֵּל** *he prayed earnestly, devoutly*; **הִתְהַלֵּךְ** *he walked continually, or he walked by his own effort, unassisted*; **הִתְאַפַּל** *he mourned greatly*; **הִתְאַפַּח** *he was angry*.

† Except the derivative verbs, Pu'āl, Hophāl, and Hithpa'el, which being passive verbs, admit not the imperative. Niphāl, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (See Obs. 3, p. 104.)



Each of the three active forms admits of two participles\*; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פִּקְדָּה, denominated the *constructive* form.

112. From this infinitive, the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, ב, בּ, מ, ל: as פָּקַד or פִּקְדָּה *to visit*, בִּפְקֹד *in visiting*, בִּפְקֹדָה *as visiting*, לְפִקְדָּה *to visit, or for the purpose of visiting*, מִפְקֹדָה *from visiting*; בְּהִפְקָדָה *in being visited*, בְּהִפְקָדָה *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

\* Except neuter verbs. (See Obs. 4, p. 116.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives י in addition to the masculine; the second person *m. p.* י; the second person *f. p.* נָה Thus—

Infinitive (KAL)		Infinitive (NIPHĀL.)	
פָּקֹד or פָּקֹדֵי		הִפְקֹד	
Imperative.		Imperative.	
פָּקֹד	<i>visit thou, m. s.</i>	הִפְקֹד	<i>be visited, m. s.</i>
פָּקֹדֵי	<i>f. s.</i>	הִפְקֹדֵי	<i>f. s.</i>
פָּקְדוּ	<i>visit ye, m. p.</i>	הִפְקְדוּ	<i>be ye visited, m. p.</i>
פָּקְדֵנָה	<i>f. p.</i>	הִפְקְדֵנָה	<i>f. p.</i>

(See Table X.)

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m. s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

	Infinitive.	3rd person.
Kal	פָּקֹד .....	פָּקֵד
Piel	פָּקַד .....	פָּקַד
Pual	פָּקֵד .....	פָּקֵד
Hiphil	הִפְקֹד .....	הִפְקֵד

The third persons of *Hophāl* and *Hithpaël* are formed in the same manner. (See Table X.) In *Niphāl*

the ה is rejected, and the characteristic נ retained; thus, from הִפְקֹד (for הִנְפְקֹד) *to be visited*, נִפְקֹד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining to it the letters הִי *I*; תָּ *thou, m.*; תָּ *thou, f.*; הִיא\* *she*; נוּ *we*; תִּם *you, m.*; תִּי *you, f.*; וְ for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, א, י, נ, ת: thus—*imp.* פִּקֹּד—*future*, אֶפְקֹד *I shall visit*; תִּפְקֹד *thou shalt visit*, תִּפְקֹדִי *thou shalt visit, f.*; יִפְקֹדוּ *they shall visit, m.*, &c.

118. In the same manner are the future tenses of derivative verbs formed; except the future of Niphál, which rejects the ה of the imperative. (See Table X.)

\* (הִיא) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles*; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense: thus, פִּקֹּד *one that did visit*, פִּקֹּדִי *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew Language (Art. 152 and 195), supposes that they were originally *nouns*; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

*vid. Page 215.* 119. The *future* tenses with the prefix ׀ and *dagesh* in the following letter\*, or ׀ (before א), are often used to express the *past*; as תִּבְקֹר *thou shalt visit*, וְתִבְקֹר *and thou hast visited*, אֵבְקֹר *I shall visit*, וְאֵבְקֹר *and I did visit*; יֹאמֶר *he shall say*, וַיֹּאמֶר *and he said*; נֵלֶךְ *we shall go*, וַיֵּלֶךְ *and he went*.

*Obs. 1.*—This prefix (׀ or ׀) is denominated by Grammarians ׀ *conversive*†, because it changes the tense from future into past. But ׀ (with *sh'va*) before future tenses, is merely *copulative*: as וְאֵבְקֹר *and I shall visit*; וַיֹּאמֶר *and he shall say*.

2.—Words thus converted from the future into the past by the prefix ׀, having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple syllable, not

\* Except where the prefix is ׀ with *sh'va*: as, יֹדֵבֵר, יֹהִי, &c., when the *dagesh* is omitted: thus, וַיִּדְבֹּר, וַיְהִי, &c. Except, likewise, when the prefix is א, as אֵבְקֹר, אֵלֶךְ, אֵמֶר where the *dagesh* is compensated by the long vowel under the ׀: thus, וַאֵבְקֹר, וַאֵלֶךְ, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ׀ never loses its copulative power even when it is said to be *conversive*. The fact is, that this letter always retains its primitive signification, namely, *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix ׀ has no influence on the accent. (See the examples in the first note.)

followed by sh'va: thus *יֹאמֶר, יִפְגֵּחַ, יִסְכֹּב, יָקוּם, יֵשֶׁב, יֵאָמֵר*, followed by sh'va: thus *יֹאמֶר, יִפְגֵּחַ, יִסְכֹּב, יָקוּם, יֵשֶׁב, יֵאָמֵר*. But if the preceding conditions be wanting, the accent is not removed; hence we have *יֹאמֶר, יִפְגֵּחַ, יִסְכֹּב, יָקוּם, יֵשֶׁב, יֵאָמֵר*, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirick instead of (..) in the future: as, *יִיָּשֶׁן, יִיָּקַץ*.

120. The past tense, with the prefix י or י, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, *בָּקַדְתִּי I have visited, וּפָקַדְתִּי and I shall visit; אָמַרְתָּ thou hast said, וְאָמַרְתָּ and thou shalt say\**; *הָיָה he or it was, וְהָיָה and he or it shall be; אָמַר he said, וְאָמַר and he shall say.*

Obs. 1.—This י is likewise denominated *conversive*. But when a past tense, having י prefixed, is preceded by another past tense, the י is in that case merely *copulative*, and the verb retains its past signification: as, *קָרָא וְאָמַר he called and said.*

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (קָל), is formed mostly by inserting ו (or its vowel point†) between the *first* and *second* radical: as,

\* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, *וְרָאִיתִי, וּמִצַּעֲתָ*.

† Except verbs of the fifth, and some of the eighth conjugations.

פִּיקֵד or פִּיקֵד one that visits, and the passive participle, by inserting ך between the *second* and *third* radical : as, פִּיקֵד.

122. The participles of the derivative verbs are mostly formed by the prefixes ה, מ, נ, נִמְתָּ, or by a change in the vowel points.

*Obs.*—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form* : as, *m.* אֲנִי פִּיקֵד.—*f.* אֲנִי פִּיקֵדֶת *I am visiting, or I visit.* (See page 116.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation ; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12.), the first of which comprehends *perfect verbs* (Art. 13.), the rest comprehend *imperfect verbs* (Art. 14—16).

The following table contains a model of a *perfect verb*.

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\* These letters are probably fragments of the words מי *who*, or מה *what*. (See Professor Lee's Hebrew Grammar, p. 124.)

124. *Remarks and Observations on the preceding Verb.*

Obs. 1.—The *dagesh*,<sup>קל</sup> in the first radical beginning a word or syllable, [as *פָּקֹדְתִי*, *פָּקֹדְתִי*, &c. *וְהִתְפַּקֵּד*, &c.,] is used only in roots beginning with either of the letters *ב ג ד כ פ ת*, but not in those beginning with any other letter: as, *לְמֹד*, *לְמֹדְתִי*, *וְהִתְלַמֵּד*.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel; except the terminations *הֵם*, *הֵן*, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

*Kal.*

3.—*פָּקֹד*—The forms of the infinitive of *Kal* are either, (*פָּעַל*): as, *פָּקֹד* to visit, *שָׁכַב* to lie down; or (*פְּעַל*): as, *פֹּקֵד*; or (*פִּעַל*): as, *שֹׁכֵב*.\*

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as, *פָּקֹד יִפְקֹד אֶתְּכֶם*, *visiting, he will visit you*, i. e. *he will surely visit you*. (Gen. i. 24.)

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, *מ, ל, ב, כ*: as, *בְּפָקֹד* in visiting, *בְּפָקֹד*, &c. (See the preceding Table.) *בְּשָׁכַב* in lying down, *בְּשָׁכַב*, *לְשָׁכַב*†.

Before *מִקָּה*, (◌) is changed into short (◌): as, *מִשָּׁל*, cons. *מִשָּׁל* to rule, *מִשָּׁל-בָּנוּ* to rule-over us. This rule is equally applicable to all words terminating in (◌): as *אֶמְשָׁל*, *תִּמְשָׁל*, with *מִקָּה*, *אֶמְשָׁל-תִּמְשָׁל*, &c. (See part I. p. 79.)

\* The following forms occur sometimes, *בָּשָׁל* to boil; *גָּדַל* to be great; *לִירָאָה* to fear; *לְאַהֲבָה* to love; *לְקַרְבָּה* to approach. But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters *מ, ל, ב, כ*. (See Syntax.)

*Obs. 4.*—Participles, as has already been observed, supply the present tense: as, **אָנִי לֹמֵד**, *m. לֹמֵד*, *f. I learn\**; **אַתָּה עוֹמֵד**, *m. אַתָּה עוֹמֵד*, *f. thou standest*; **הוּא יוֹשֵׁב**, *he sits*, **הִיא יוֹשֶׁבֶת**, *she sits*; **אָנֹכִי הֹלְכִים**, *m. אָנֹכִי הֹלְכִים*, *we walk*, &c. **אָנִי קָרָא**, *I call*, **אָנִי קָרוּא**, *I am called, invited*.

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say **אָנִי אָדָם**, *I am a man*, **הוּא מֶלֶךְ**, *he is a king*, **אֲנִיחֵנוּ אֲנָשִׁים**, *we are men*, so likewise **אָנִי חָכָם** (not **חֹכֵם**) *I am wise*, **הוּא חָכָם**, *he is wise*, **הֵמָּה חֲכָמִים**, *they are wise*; **אָנִי אָדָם**, *I am red*; **אַתָּה גָדוֹל**, *thou art great*, **הַמְּלָאכָה גְדוֹלָה**, *the work is great*; **רָעֵבִים אֲנִיחֵנוּ**, *we are hungry*.

### Additional Examples.

**דוֹרֵי צִח וְאָדָם**, *My beloved is white and ruddy*. (Cant. v. 10.)

**שְׁחֹרָה אָנִי וְנֹאֶה**, *I AM black, and (yet) comely*. (Ibid. i. 5.)

**יָדְעוּ כִּי רָעֵבִים אֲנִיחֵנוּ**, *They know that we ARE hungry*. (2 Kings, vii. 12.)

**הָעָם רָעֵב וְעָיָה וְצָמָא**, *The people ARE hungry, and-weary, and-thirsty*. (2 Sam. xvii. 29.)

*Obs. 5.*—**פָּקַד**—This is by some grammarians called the *root*. It has either (-) for the second vowel, as the word under consideration,

\* *Lit.* I am a learner, or I am learning. In a few instances we find the active particle takes (י) instead (ו): as, **תּוֹמִיךָ** (Ps. xvi. 5.) **יִסְיָה** (Isa. xxix. 14.) or (-): as **אֶבֶד**. A few also are found with ה (Paragoric): as, **בִּיעֲרָה** (Hos. vii. 4.) Or with י (Paragoric): as, **שָׁכְנִי** (Deut. iii. 3.)



Obs. 6.—Verbs of the form פָּעַל express their different persons in the same manner as פָּעַל (פָּעַל): thus, חָפַץ, חָפַצְתִּי, חָפַצְתָּ, &c.† (not חָפַצְתִּי). But those of the form פָּעַל, retain (־) in all cases where those of the form פָּעַל have (-). Except in the second person plural, where they change (־) into short (׃): thus, יִכְלֹתִי, יִכְלֹתְךָ, יִכְלֹתָ, יִכְלֹתֵנוּ, יִכְלֹתֶם, יִכְלֹתֵם. Future אוכל I shall be able, תוכל, &c.

וְלֹא־יִכָּל מִשָּׂה לָבוֹא אֶל־אֱהֱל מוֹעֵד בִּי וְעָלִי הָעֵצִים וּבָבוֹד יִהְיֶה  
מִלֵּא אֶת־הַמִּשְׁכָּן :

‡ This change is founded on the rule given in part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (־) cannot retain the accent, on account of the terminations ם, ם, ם (See p. 115), it follows, that the vowel must be changed into its corresponding short (ַ): thus, יִכְלֶתָם, יִכְלֶתָם. For the same reason is (־) in יִכְלֶתָ, יִכְלֶתָ, changed into short (ַ) when they occur with ם *conversive*: thus יִכְלֶתָם, יִכְלֶתָם.

7.—**פָּקַדְתִּי**—Verbs, whose third radical is **ת**, drop this letter before the affixes **תִּי**, **תָּ**, **תֶּ**, **תֵּם**, and **תָּן**: as, **פָּרַת** to cut, **פָּרַת** he cut, **פָּרַתִּי**, **פָּרַתָּ**, **פָּרַתְּ**, **פָּרַתְּם**, **פָּרַתְּוּ** (not **פָּרַתִּי**, **פָּרַתְּהָ**, **פָּרַתְּהֵם**). The same in the derivative verbs **נָכַרְתִּי** (not **נָכַרְתִּי**), **הִכְרַתִּי**, &c.

*Obs.* 8.—The verb **נָתַן** to give, **נָתַן** he gave, follows the same rule dropping the second **נ**: as, **נָתַתִּי** I gave, **נָתַתָּ**, **נָתַתְּ**, **נָתַתְּם**, **נָתַתְּוּ** (not **נָתַתִּי**, &c.) **נ** is likewise dropped before the affixes **נִי**, **נָה**: as, **נָתַנּוּ** (for **נָתַנְנִי**) we gave; **הִאֲזַנְּנָה** (for **הִאֲזַנְנָה**) listen ye.

9.—**פָּקַדְתָּ**—Sometimes with an additional **ה** (Paragogic): as, **זָקַנְתָּהּ** (Josh. xiii. 11.) **נָפְלָתָהּ** (2 Kings xiv. 10.)

10.—**פָּקַדְתָּ**—The first (:) is changed into (-) when the third radical is **ע**: as, **שָׁמַעְתָּ**.

11.—**פָּקַדְתָּ**—In a few instances with **ת**: as, **אָזַלְתָּ** (Deut. xxxii.) **נָפְלָאֵת** (Psalm cxviii.) and with **א**\*; as, **בָּבְלָא** (Ezek. xxxi.)

12.—**פָּקַדְתָּ**—Some verbs (mostly intransitives) take (-) instead of (:) for their second vowel in the imperative and future: as, **קָרַב** come near, approach, fut. **אֶקְרַב**; **שָׁכַב** lie down, fut. **אֶשְׁכַּב**; especially when the second radical is a guttural, or the third **ח** or **ע**: as, **שָׁאַל** ask, fut. **אֶשְׁאַל**; **צָעַק** cry, fut. **אֶצְעַק**; **שָׁלַח** send, fut. **אֶשְׁלַח**; **שָׁמַע** hear, fut. **אֶשְׁמַע**. Some take an additional **ה** (Paragogic) with short (◌) or (◌) for their first vowel: as, **שָׁמְרָה** for **שָׁמַר**, **קָרַבָּה** for **קָרַב**, **שָׁלַחָה** for **שָׁלַח**; **שָׁמַעָה**, and in pause, **שָׁמַעָה** for **שָׁמַע**. Some few take short (◌) in the second person: as, **מָלְכִי** reign thou, f.—**חֲרַבִּי**, in pause **חֲרַבִּי** be dry, f.—**חֲרַבִּי** m. p. be ye dry, desolate.

13.—**פָּקַדְתָּ**—**ה** is sometimes dropped, and the vowel placed under the final **ל**: as, **קָרְאוּ** call ye, **שָׁמַעוּ** hear ye, (instead **הִרְאֵנָה**, **שָׁמַעְנָה**). So likewise the third person p. f. fut. **יִהְיֶינָה** for **יִהְיֶינָה** they shall be.

\* In a few instances we find the third person plural m. with **א**; as, **הָלְכוּא** they went, (Josh. x.) **אָבוּא** they were willing; for **הָלְכוּ**, **אָבוּ**.

*Obs.* 14.—**אָפֶקֶד**—Sometimes with an additional ה; as, **אָשְׁמְרָה** *I will keep*, **אָשְׁלַחְהָ** *I will send*; for **אָשְׁמֹר**, **אָשְׁלַח**. So likewise with some of the other persons: as, **יְהִי־שָׁה** *let him hasten*, for **יְהִישָׁה**, **נִשְׁלַחְהָ** for **נִשְׁלַח**.

15.—**תִּפְקְדִי**, **יִפְקְדִי**—Sometimes with ך (Paragogic): as, **יִשְׁמְעוּ**, **תִּשְׁמְעוּ** for **יִשְׁמְעוּן**, **תִּשְׁמְעוּן**.

### *Niphāl.*

16.—Inf. **הִפְקִיד**—Or with (־); as, **הִיאֵכֶל** (Lev. vii. 18.)

When the ה is preceded by the prefixes ב, ל, it is sometimes omitted, and its vowel-point is placed under those letters: as, **בָּעֲטָף** for **בְּהִעָטָף** (Lam. ii.) **לְהַעֲנוֹת** for **לְהַעֲנוֹתָ**. (Ex. x.) The same in Hiphil, **לְהַשְׁמִיעַ** for **לְהַשְׁמִיעַהָ**.

17.—Part. **נִפְקְדָה**—With (ַ) to distinguish it from the third person *m.* of the past, which has always (־); except in pause, when the distinction is lost. But the feminine participle **נִפְקְדָה** is distinguished from the third person **נִפְקְדָה**, (in pause,) by the position of the accent.

18.—**נִפְקְדָה**—In a few instances with ם; as, **נִהַפְּדָה** (Esther ix. 1.) **נִמּוּל** (Gen. xviii. 27.)

19.—Imp. **הִפְקִיד**—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short*: as, **הִפְקִיד**, **הִשְׁבֵּר** or **הִשְׁבֵּר**. (See part I. p. 81.)

20.—**אִפְקִיד**—See the preceding remark. The א has sometimes (־): as, **אִשְׁבֵּעַ** (Gen. xxi. 24.) **אִמְלֹט**; and with an additional ה: as, **הִאִמְלֹטָה** (Gen. xix. 20).

21.—**יִפְקִיד**—With conversive ך sometimes with (־): as

\* Seldom with the second person *f.*: as, **הִתְפַּדִּינוּ**, **הִתְפַּדִּינוּ** (Ruth, 2 : 8, 20. ii. 3.) for **הִתְפַּדִּינוּ**.

וַיִּגְמַל (Gen. xxi. 8.); and with (־) when the accent is on the *penultimate*: as, וַיִּאֲסֹף (Gen. xxv. 9).

22.—תִּפְקֹדְכָה—Sometimes with (־): as, תִּפְקֹדְכָה.

### *Piel.*

Obs. 23.—*Inf.* פִּקֹּד—In some instances with (־): as, רָפָא (Exod. xxi.) יִסּוֹר (Ps. cxviii).

24.—פִּקֹּד—Sometimes with (־): as, אִבֵּד *he destroyed*, especially when the 3rd radical is ח, or ע, or ר: as, שָׁלַח *he sent away*, גָּדַע *he cut off*, שָׁבַר *he broke in pieces*; and sometimes with (־): as, דָּבַר or דִּבֵּר *he spoke*.

### *Puāl.*

25.—פִּקֹּד—In a few instances with short (־) instead of (־): as, פָּרַח (Ezek. xiv. 4).

### *Hiphil.*

26.—*Inf.* הִפְקִיד or הִפְקֹד—*aud* in a few instances with (־) for the last vowel: as, הִפְצִיר (1 Sam. xv).

27.—*Part. Pas.* מִפְקֹד—*or* with short (־) instead of (־): as, מִשְׁחָה, מִשְׁזָר.

28.—*Fut.* יִפְקִיד—instead of יִפְקִיד, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained: as, יְהוֹשִׁיעַ (Ps. cxvi.) יְהִלִּיל (Is. lii.) instead יוֹשִׁיעַ, יוֹלִיל.

29.—יִפְקִיד—Sometimes with (־): as, יִבְטַח, and sometimes with (־): as, יִכְרַת; especially with conversive ו: as, וַיִּבְדֵּל.

### *Hophal.*

30.—*Past* הִפְקֹד or הִפְקִיד—with short (־) through the whole branch, unless when followed by (־) in which case the first (־) becomes long: as, הִעֲמִידָה הִעֲמִיד הִחֲרִיב, fut. אֶעֱמִיד, &c.

31.—*Part.* הִפְקֹד or הִפְקֹדָה—The same (*Past.*) הִפְקִידָהּ or הִפְקִידָהּ, &c. (*Fut.*) אִפְקֹד or אִפְקֹדָה, &c.

32.—הִתְחַזֵּק\*—or with (-) for the last vowel: as, הִתְחַזַּק, *he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piel*, the punctuation of which has already been explained: observe, however,—

1st. When the first radical is שׁ or ס, these letters exchange place with ת: thus, הִשְׁתַּבַּח *he praised or glorified himself*, (for הִתְשַׁבַּח); הִסְתַּתֵּר *he hid himself* (for הִתְסַתֵּר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטִידָהּ *he justified himself* (for הִתְצִידָהּ).

3rd. In a few instances we find the ת omitted: as, מִשְׁהָר (Lev. xiv.) for מִתְשָׁהר; יִשְׁמָא (Lev. xxi.) for יִתְשְׁמָא.

### *Verbs whose Roots contain one of the Gutturals.*

Verbs of this description differ in some respect from the model פָּקַד, as will be explained presently.

#### *I. First Radical ע, ח, ה, א,*

125. When the first radical happens to be either of these letters it receives -: or -: (and in Hophal -:) in every instance where the *first radical* of פָּקַד, or of any other perfect verb, would receive *Sh'va* (:)—

\* The passive of this form is הִתְפַּעֵל (Hothpaël): as, לֹא הִתְפַּעֵל (Num. i. 47.) 'They were not caused to be numbered,' i. e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

When פ is ד, נ, or ת. then the characteristic ת is omitted & a placid is in פ. as הִתְפַּעֵל for הִתְפַּעֵל.

Thus עמד *to stand*, אסף *to gather* have their *Inf. cons.* and *Imp.* עמד, אסף (not עמד, אסף),—עמדנה (not עמדנה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, אסף in *gathering*, אסף &c.—עמד in *standing*, לעמד &c. (not באסף (בעמד)). And hence their futures will be\*—

אסף תאסף תאסף תאסף &c. יאסף יאסף יאסף יאסף  
עמד תעמד תעמד תעמד &c. יעמד יעמד יעמד יעמד

The same in Niphāl: as, אסף he was gathered, &c. — נעמד, נעמדתי, נעמדו, נעמדו, נעמדו, נעמדו, &c. And in Hiphil—*Inf.* העמיד, *Imp.* העמיד or העמד, *Fut.* תעמיד, תעמיד, תעמיד, תעמיד, &c. Hophāl—*Inf.* העמד, *past tense* העמד, העמדתי, העמדו, העמדו, &c. *Fut.* תעמד, תעמד, תעמד, תעמד, &c.

2.—Piél, Puál, and Hithpaél are conjugated regularly, like the similar derivative verbs of פקד.

3.—The *dagesh*, which these letters do <sup>not</sup> admit, is compen-  
שכל דאעל in נפעל

\* In all instances marked thus \*, the verb פקד would receive two *sh'vas*: as, נפקדו, תפקדו, תפקדו, &c. the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, תאסף, or תאסף, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, תאהבו ye shall love. Some verbs retain simple *sh'va* notwithstanding the guttural: as from חמד *to desire*, יחמד, תחמד, נחמד, &c.; and from חסר *to want*, יחסר, יחסרו. Especially the verbs היה *to be*, and היה *to live*: as אהיה, תהיה, אהיה, תהיה, &c.

† Or תאסף.

sated by lengthening the vowel of the prefix. Thus, **מֵאַסַּף** from **אַסַּף** *gathered*, instead of **מֵאַסַּף** (compare **מֵפָקֵד**). **הָאֵסַף** *to be gathered*, **אֶסַּף** *I shall be gathered*, **יֵאֵסַף** *he shall be gathered*, &c. (compare **הִפָּקֵד**, **אִפָּקֵד**, &c.) **נִסְעַל** *in*.

The last rule is equally applicable to verbs whose first radical is (ר): as, **רָדַף** *to pursue*, **מֵרִדֵּף** *from pursuing*, **אֶרְדֹּף** *I shall be pursued*.

## II. Second Radical, א ה ח ע.

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule: as, **בָּחַר** *to choose*, **בִּבְחָר** *in choosing*, **לְבָחַר**, &c. But the imperative and future take (-) instead of (־): as, **בָּחַר** *choose thou*, *m. Fut.* **אֶבְחַר**, \* **תְּבָחַר**, &c.

Further, the guttural takes (־) whenever the second radical (ק) of **פָּקֵד** would receive (:); as, **בָּחַרְי** *choose thou*, **בָּחַרוּ** &c. Past **בִּבְחָרָה**, **בִּבְחָרוּ** Fut. **תְּבָחַרְי**, **תְּבָחַרוּ** &c. Past **נִבְחָרָה**, **נִבְחָרוּ** Fut. **אֶבְחָרְי**, **אֶבְחָרוּ**—Niphāl, **נִבְחָרָה**, **נִבְחָרוּ** Imp. **הִבְחָרְי**, **הִבְחָרוּ** Fut. **תְּבָחַרְי**, **תְּבָחַרוּ**, **יִבְחָרְי**, **יִבְחָרוּ**. Thus likewise **זָעַק** *to cry, to call aloud*, Imp. **זַעֲקִי**, **זַעֲקִי**—**בָּעַר** *he burnt*, **בָּעַרְי**, **בָּעַרוּ**.

In *Piël*, *Puāl*, and *Hithpaël*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical†: as, **קָעַר** *to kindle, set on fire*, (for

\* A few verbs of this description retain (־): as, **יָנַחַם**, **אָנַחַם**, **תִּמְעַל**.

† There are, however, some verbs where the *dagesh* is not compensated: as, **נָאָץ** *he vexed*, **נָחַם** *he comforted, consoled*, &c.

פָּעַר). Thus, likewise, בָּרוּךְ *to bless*.—PIEL, Inf. בָּרַךְ (for בָּרַךְ) Part. act. מְבָרֵךְ, מְבָרְכָה, מְבָרֵךְת, &c. Part. pass. מְבֻרָךְ, &c. Imp. בְּרַכְּתָּ, בְּרַכְּתָּי, &c. Fut. אֶבְרַךְ, אֶבְרַכְּתָּ, &c. Past tense, בִּרְכָתִי, בִּרְכָתְךָ, &c. Pu'AL, Inf. בָּרַךְ (for בָּרַךְ) *to be blessed*; Part. בָּרֻךְ, &c. Past tense, בִּרְכָתִי, בִּרְכָתְךָ, &c. Fut. אֶבְרַךְ, אֶבְרַכְּתָּ, &c. HITHPA'EL, הִתְבָּרַךְ, Part. מִתְבָּרֵךְ, &c.

### III. *Third Radical, ה or ע.*

127. When the third radical happens to be one of these letters, an additional (-) denominated פֶּתַח נְגוּבָה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (וּ), (וִ), or (וֹ): as, שָׁמוֹעַ *to hear*, בְּשֹׁמֵעַ *in hearing*, בְּשֹׁמֵעַ, &c. Part. act. שֹׁמֵעַ\*, *f.* שֹׁמַעַת; Part. pas. שָׁמוֹעַ. NIPHAL, הִשְׁמָעַ (הִשְׁמָעַ) *to be heard*; Fut. אֶשְׁמַע.† HIPHIL, הִשְׁמִיעַ or הִשְׁמָעַ; Imp. הִשְׁמַע &c. הִשְׁמַעְנָה &c. Part. מְשִׁמֵּעַ &c. Past tense הִשְׁמִיעַ &c. הִשְׁמַעַת; Fut. אֶשְׁמִיעַ &c. תִּשְׁמַעְנָה &c. §

The (וּ) of the second person feminine, and (וִ) of the imperative and future, and (וֹ) of the other parts of the verb, are changed into (-): as, שֹׁמַעַת (for שֹׁמַעַת); הִשְׁמַעַת (for הִשְׁמַעַת); שֹׁמַעְנָה (for שֹׁמַעְנָה); אֶשְׁמַע (for אֶשְׁמַע). NIPHAL, Imp. הִשְׁמַע (for הִשְׁמַע). PIEL, שִׁמַּע (for שִׁמַּע) &c.

\* (וִ) is sometimes omitted: as, רָקַע for רָקַע.

† Or with (וֹ): as, אֶשְׁבַּע *I shall or will swear*, אֶשְׁבַּע, &c.

§ Or abridged תִּשְׁמַע for תִּשְׁמִיעַ—יִבְטֵחַ for יִבְטִיחַ *he shall cause to trust, inspire confidence*.



*Exercise.*

לְמִדְתִּי חֲכָמָה וְדַעַת : לְמִדְתִּי אֶתְכֶם חֲקִים<sup>2</sup> וּמִשְׁפָּטִים  
טוֹבִים : לְמִדְּ דַעַת אֶת־הָעָם : לֹא לְמִדְּ צֶדֶק<sup>3</sup> : לְמִדְּהָ  
לְשׁוֹן הָעָם : לְמִדְתָּם דְּרָבִי<sup>4</sup> הַגּוֹיִם : צֶדֶק לְמִדְּ וְיֹשְׁבֵי־  
תִּבְלִי : לְמִדְּ לְשׁוֹנָם דְּבַר שֶׁקֶר : אֲנֹכִי לְמִדְּ לְשׁוֹן עֲבָרִי<sup>5</sup>  
וְהָיָא לְוּמְדַת לְשׁוֹן בְּשָׁדִים<sup>6</sup> : הוּא מְלַמֵּד אֶתְנוּ תוֹרַת  
אֱלֹהִים : הָיָא מְלַמְּדַת אֶתִּי לַעֲשׂוֹת<sup>7</sup> הַטּוֹב וְהַיָּשָׁר<sup>8</sup> :  
לְמוֹד טָרָם<sup>9</sup> תְּלַמֵּד : אֶלְמִד חֲקִי<sup>10</sup> : הִבִּינִי<sup>11</sup> וְאֶלְמְדָהּ  
מִצֻּרְתִּי<sup>12</sup> : אֶלְמְדָהּ בְּשָׁעִים<sup>13</sup> דְּרָבִי<sup>14</sup> : לְמִדְּ הֵיטֵב : לְמִדְּ  
בְּנִיכָם חֲכָמָה : לְמִדְנָה בְּנוֹתֵיכָם דְּבַר אֱמֶת : לֹא יִלְמְדוּ  
עוֹד מִלְחָמָה : לְמַעַן<sup>15</sup> אֲשֶׁר לֹא־יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת  
כָּכָל תַּעֲבֹתָם<sup>16</sup> אֲשֶׁר עָשׂוּ<sup>17</sup> לְאֱלֹהֵיהֶם : שָׁמַע יִשְׂרָאֵל  
אֶת־הַחֲקִים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דִּבֵּר<sup>18</sup> בְּאָזְנֵיכָם<sup>19</sup>  
הַיּוֹם<sup>20</sup> וְלְמִדְתָּם<sup>21</sup> אֹתָם : הִקְהֵל<sup>22</sup> אֶת־הָעָם וְאֶשְׁמָע אֹתָם  
אֶת־דְּבָרִי אֲשֶׁר יִלְמְדוּ לִירְאָה<sup>23</sup> אֶתִּי..... וְאֶת־בְּנֵי־הָעָם  
יִלְמְדוּ : הַמֶּלֶךְ<sup>24</sup> תְּמַלִּךְ עָלֵינוּ אִם מְשׁוּל<sup>25</sup> תְּמַשֵּׁל בָּנוּ :

לְשׁוֹן<sup>1</sup> to learn, *Pi*. לְמִדְּ to teach. חֲקִי<sup>2</sup>. Righteousness. לְשׁוֹן<sup>3</sup> language. דְּרָבִי<sup>4</sup>. <sup>5</sup> The inhabitants of the world. <sup>6</sup> *Pi*. to speak.

<sup>8</sup> Hebrew. <sup>9</sup> Chaldeans. <sup>10</sup> To do. <sup>11</sup> Straight, right. <sup>12</sup> Before.

<sup>13</sup> Cause me to understand. <sup>14</sup> We shall use this sign to indicate that the letter over which it is placed is Paragogic; and that the verb after which it is placed is to be understood in a converted time. <sup>15</sup> מִצֻּרְתִּי<sup>16</sup>. <sup>17</sup> to transgress. <sup>18</sup> In order. <sup>19</sup> תוֹעֲבָה<sup>20</sup>.

<sup>21</sup> They did. <sup>22</sup> דְּבַר<sup>23</sup> to say, speak. <sup>24</sup> אִיּוֹן<sup>25</sup>. <sup>26</sup> This day, to-day.

<sup>27</sup> *Hip*. to cause to come together, to assemble. <sup>28</sup> To fear. <sup>29</sup> מֶלֶךְ<sup>30</sup> to reign, in *Hip*. to cause to reign, to appoint any one as king, *Hop*. to be appointed king. <sup>31</sup> מְשֻׁל<sup>32</sup> to rule, govern.

N.B.

לֹא אֶמְשֹׁל אֲנִי בָכֶם וְלֹא יִמְשֹׁל בְּנִי בָכֶם : אֹתִי מֵאִסֶּרֶךָ  
 מִמֶּלֶךְ עֲלֵיהֶם : אֶמְלִיךְ עֲלֵיכֶם מֶלֶךְ : אֵתָהּ הַמְּלִכְתָּ אֵת  
 עַבְדְּךָ : אֲרִנִּיכָה<sup>26</sup> הַמֶּלֶךְ דָּוִד הַמְּלִיךְ אֶת־שְׁלֹמֹה : הַמֶּלֶךְ  
 עַל מַלְכוּת<sup>28</sup> בְּשָׂדִים :

<sup>26</sup> מֵאִסֶּרֶךָ to despise.

<sup>27</sup> אֲדוֹן a lord.

<sup>28</sup> Kingdom, realm.

שָׁמַעְתִּי אֶת אָבִיךָ מִדְּבַר אֵל אָחִיךָ : בֵּן בְּנוֹת צִלְפַּחַד  
 דְּבַרְתָּ : בֵּן בְּנֵי יוֹסֵף דְּבָרִים : עוֹד הֵם מִדְּבָרִים וְאֲנִי  
 אֶשְׁמָע : שָׁמָּה כִּי פָקַד יְיָ אֶת עַמּוֹ לָתֵת לָהֶם לֶחֶם :  
 הִנֵּה בְנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאָרְךָ יִשְׁמָע אֵלַי פְּרָעָה :  
 הַקּוֹל גִּשְׁמָע בְּבֵית פְּרָעָה : דְּבָרֵי חֲכָמִים בְּנִחַת גִּשְׁמָעִים :  
 קוֹל בְּנוֹרִיךָ<sup>8</sup> לֹא יִשְׁמָע עוֹד : תִּשְׁמָע זַעֲקָה<sup>10</sup> מִבְּתֵיהֶם :  
 מִי הַשְׁמִיעַ זֹאת מִקֶּדֶם : מִשְׁמִים הַשְׁמַעַת דִּין<sup>12</sup> : הִנֵּה  
 עַל הַהָרִים רַגְלֵי מַבְשָׁר<sup>13</sup> מִשְׁמִיעַ שְׁלוֹם<sup>14</sup> : שְׁמוּעָה<sup>15</sup>  
 שָׁמַעְנָה מֵאֵת יְיָ וְצִיר<sup>16</sup> בְּגוֹיִם שְׁלַח<sup>17</sup> : הֵן בַּעֲזֹנְתֵיכֶם<sup>18</sup>  
 גִּמְכַּרְתֶּם<sup>19</sup> וּבַבְּשִׁיעֵיכֶם<sup>20</sup> שְׁלַחְהָ אִמְכֶם : רַק<sup>21</sup> לֹא הָיָה  
 בְּאַחֲאָב<sup>22</sup> אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי יְיָ : אֶת־בְּנֵיהֶם  
 וְאֶת־בְּנוֹתֵיהֶם הֶעֱבִירוֹ<sup>23</sup> בָּאֵשׁ וַיִּתְּמַכְרוּ לַעֲשׂוֹת הָרַע

<sup>1</sup> Justly, right. <sup>2</sup> To give. <sup>3</sup> Behold. <sup>4</sup> How. <sup>5</sup> Pharaoh. <sup>6</sup> בֵּית.  
<sup>7</sup> Ease, quietness. <sup>8</sup> A harp. <sup>9</sup> Again, any more. <sup>10</sup> A cry, lamentation.  
<sup>11</sup> Before, formerly. <sup>12</sup> Judgment. <sup>13</sup> בִּשְׂרָר *Pi*. to bring joyful tidings.  
<sup>14</sup> Peace. <sup>15</sup> What is heard, a report. <sup>16</sup> A messenger.  
<sup>17</sup> *Pu*. was sent, <sup>18</sup> עֵוִן sin. <sup>19</sup> מָכַר to sell, נִמְכַּר he was sold,  
<sup>20</sup> פָּשַׁע a transgression. <sup>21</sup> But. <sup>22</sup> Ahab. <sup>23</sup> עָבַר to pass, הֶעֱבִיר he made pass.

בְּעֵינָי וַיִּלְחַקְעִיסוּ<sup>24</sup> : וְהִתְמַכְּרֹתָם<sup>25</sup> שָׁם לְאִיבֵיהֶ<sup>26</sup> לְעַבְדִּים<sup>27</sup>  
 וְלִשְׂפָחוֹת<sup>28</sup> וַאֲיֹן-קָנָה<sup>29</sup> : בָּרַךְ<sup>30</sup> תְּהִיָּה מְכַל־הָעַמִּים : בְּרוּכָה  
 אַתָּ לִי בְתִי : בְּרָכִים אַתָּם לִי : אֵלֶּה יַעֲמֹד<sup>31</sup> לְבָרֵךְ<sup>32</sup> אֶת  
 הָעַם : בָּרַךְ אֶת-עַמּוּךָ יִשְׂרָאֵל : בְּרָכִי נַפְשִׁי<sup>33</sup> אַתָּה לִי : בְּרָכּוֹ  
 עַמִּים אֱלֹהֵינוּ : אֲבָרְכָה אֶת לִי בְכָל-עֵת<sup>34</sup> : מִן הַיּוֹם  
 הַזֶּה אֲבָרַךְ אֹתוֹ : כֹּה<sup>35</sup> תְּבָרְכּוּ אֶת-בְּנֵי יִשְׂרָאֵל : אֶת-אֲשֶׁר  
 תְּבָרַךְ מִבָּרַךְ : טוֹב עֵין<sup>36</sup> הוּא יְבָרַךְ : תְּבוֹרֵךְ מְנַשִּׁים יַעֲלֶה<sup>37</sup> :  
 הִנֵּה בִּרְכָתִי אַתָּם : מַעֲשֵׂה<sup>38</sup> יָדָיו בִּרְכָתָהּ : בִּרְכָנוּ אַתְּכֶם  
 בְּשֵׁם לִי : מְבָרַךְ רַעְהוּ בְּקוֹל גְּדוֹל : הַמְתִּבָּרַךְ<sup>39</sup> בְּאֶרֶץ  
 יִתְבָּרַךְ בְּאֱלֹהֵי אֱמֶן<sup>40</sup> : הַתְּבָרַךְ בְּלִבּוֹ<sup>41</sup> : וְהַתְּבָרְכוּ  
 בְּזֶרְעוֹ<sup>42</sup> כָּל גּוֹיֵי הָאָרֶץ : וְיִתְבָּרְכוּ בּוֹ כָּל-גּוֹיִם :

<sup>24</sup> *לחַקְעִיסוּ* to be vexed, *Hip.* to make him vexed. <sup>25</sup> *אִיבֵי* An enemy. <sup>26</sup> *עָבַד* to be vexed. <sup>27</sup> *שְׂפָחוֹת* And no purchaser. <sup>28</sup> *בָּרַךְ* Blessed. (*kal.*) <sup>29</sup> *יַעֲמֹד* to stand. <sup>30</sup> *לְבָרֵךְ* To bless. <sup>31</sup> *נַפְשִׁי* At all times. <sup>32</sup> *כֹּה* Thus. <sup>33</sup> *טוֹב עֵין* Good of eye, *i. e.* one that is kind, generous. <sup>34</sup> *יַעֲלֶה* *Jael.* <sup>35</sup> *הַמְתִּבָּרַךְ* The work of. <sup>36</sup> *הַמְתִּבָּרַךְ* He that blesses himself. <sup>37</sup> *אֱמֶן* Truth. <sup>38</sup> *בְּלִבּוֹ* seed, offspring. <sup>39</sup> *בְּזֶרְעוֹ*

## 2nd CONJUGATION. פ"ב

128. The second Conjugation comprehends all verbs whose first radical is נ : as, נָגַשׁ to approach, *Inf. cons.* נִגְשׁ or נִשָּׂא.

The נ is dropped in every situation where the first radical of פָּקַד (or of any other perfect verb) receives (:)\*; the defect being indicated by *dagesh* in the 2nd radical whenever it

\* Except the persons which receive the affixes הָם, הֵן, and some in the passive participles.

is preceded by a *servile* having a vowel: as, נָגַשׁ for נִגַּשׁ, (compare פָּקַד); נִגְשׁ for נִגְשֵׁי (compare פָּקְדוֹ). But in every situation where the first radical of פָּקַד has a vowel, the נ is retained, and the verb is inflected like פָּקַד: as, נִגַּשׁ, נִגְשֵׁי, (compare פָּקְדוֹתֵי).

Hence we have *Inf. cons.* (of *Kal*,) נִגְשֵׁי\* in approaching, נִגְשֵׁי, נִגְשֵׁי, נִגְשֵׁי.

*Imp.* נִגַּשׁ or נִגְשׁ, נִגְשֵׁי, נִגְשֵׁי. *Future*, נִגְשֵׁי, נִגְשֵׁי, נִגְשֵׁי, &c.

### Niphāl.

*Part.* נִגְשֵׁי (for נִגְשֵׁי.) *Past tense*, נִגְשֵׁי (for נִגְשֵׁי.)

### Hiphil.

*Inf. and Imp.* נִגְשֵׁי, נִגְשֵׁי (for נִגְשֵׁי &c.) *Part. act.* נִגְשֵׁי. *Part. pas.* נִגְשֵׁי. *Past tense*, נִגְשֵׁי. *Fut.* נִגְשֵׁי &c.

### Hophāl.

*Inf.* נִגְשֵׁי (for נִגְשֵׁי.) *Past tense* נִגְשֵׁי. *Fut.* נִגְשֵׁי, &c.

\* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל to fall, נִפְּל, נִפְּל, נִפְּל. *Imp.*, נִפְּלוּ.

Some few retain נ likewise in the future: as, נִצֵּר to keep, יִנְצֵר or יִצֵּר; especially when the second radical happens to be a guttural: as, יִנְאֵה he shall cry, יִנְאֵה he shall be pleasant, agreeable: and in Hiphil הִנְחִיל he has caused to inherit, הִנְחִיל, &c. fut. הִנְחִיל, &c.

‡ Hence with נִגְשֵׁי, נִגְשֵׁי: with paragodic ה, נִגְשֵׁי.

§ Or with (—) נִגְשֵׁי, נִגְשֵׁי, &c.

All the other parts of the verb are conjugated like פָּקַד:—thus, *Past tense* of KAL, נָגַשׁ, נִגְשָׁה, נִגְשָׁה &c. *Part. act.* נֹגֵשׁ *Part. pas.* נִגְשֵׁן &c.—*Inf. Imp.* and *Fut.* of NIPHÁL, הִנְגִּישׁ &c. And so likewise the whole of PIÉL, PUÁL, and HITHPAÉL: as, נִגַּשׁ, נִגְשָׁה, הִתְנַגֵּשׁ.

129. The verb נָתַן *to give*, drops, in some instances, the second; and in others, the first נ:—thus, *Inf. cons.* נָתַן or יָתַת for נָתַת. נָתַן or יָתַת in giving, לָתַת &c. *Imp.* תִּנֵּן, תִּנֵּן &c. *Fut.* יִתֵּן, יִתֵּן &c. (for יִתְּנוּ &c.) *Past tense* נָתַת, נָתַת (for נָתַת &c.) NIPHÁL, *Inf.* הִנְתִּין or הִנְתִּין. *Imp.* הִתְנִין. *Fut.* יִתְּנוּ. *Part.* נָתַן. *Past.* נָתַת, נָתַת &c.

130. The verb לָקַח *to take*, is conjugated in the same manner: thus, *Inf. cons.* לָקַח *to take*, לָקַח in taking, לָקַח &c. *Imp.* קַח or לָקַח—קַח or לָקַח &c. *Fut.* יִלְקַח, יִלְקַח (for יִלְקַח.) *Past tense*, לָקַח. NIPHÁL הִלְקַח. *Past tense* נִלְקַח or נִלְקַח &c.

### 3rd CONJUGATION. נ"פ [or q guttural]

131. The third Conjugation comprehends all verbs having נ for their first radical: as, אָכַל *to eat*, אָסַף *to gather, assemble*.

This letter (נ), being a guttural, will of course, follow the rules laid down in (Art. 125), that is, it will receive one of the semivowels where the first radical of פָּקַד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (א) is either rejected or retained. In the first case, the prefixes, נ, ת, י, א, receive (—): as, אֶכֶל (for אֶאֱכֹל)\* *I will or shall eat.* תֹּאכַל† נֹאכַל, יֹאכַל, גֹּאכַל, &c. In the second case, the prefixes נ, ת, י, א receive (·): as, אֶסְבֵּף *I will gather,* תִּסְבֵּף, יִסְבֵּף, נִסְבֵּף.

Obs.—The verbs אָבַד *to be lost, to perish,* אָבַח *to be willing, to consent,* אָמַר *to say,* אָפַח *to bake,* form their future like אָכַל: thus, תֹּאבֵד, תִּאבֵד; תֹּאמַר, תִּאמַר; תֹּאבִיחַ, תִּאבִיחַ, &c. But the verbs אָהַב *to love,* אָחַז *to seize, to lay hold of,* אָצַר *to treasure up,* אָסַף *to gather, collect, &c.,* retain mostly the א and the ·, though they sometimes reject it, and take (—) or (·): as, אֶסְבֵּף or אֶסְבֶּף (Micah vii.) אֶסְבֵּף or אֶסְבֶּף (2 Sam. vi.) אֶהַב or אֶהֶב *I will love,* תִּאָהַב, יִאָהַב, &c. אֶחַז or אֶחֶז *to seize,* תִּאָחַז, יִאָחַז or אֶחֶז. Some take (·): as, אֶזַּל *to go away,* Fut. יִזַּל, תִּזַּל &c.—אָחַר *to tarry,* Fut. יִאָחַר, תִּאָחַר.—אָתָּה *to come,* Fut. יִאָתָּה, תִּאָתָּה or אֶתָּה.

In every other respect, these verbs are conjugated like those of the first conjugation.

\* The א is frequently rejected in the other persons: as, תֹּחֲזִי (2. Sam. xx.) for תִּחַזִּי; תֹּמַרְי (2 Sam. xix.) for תִּמַּרְי; תֹּבֵא (Prov. i.) for תִּבֵּא; and אֶזְיוֹן (Job xxxii.) for אֶזְיוֹן, אֶזְיוֹן (Ezek. xxviii) for אֶזְיוֹן. But these ought rather to be considered as anomalies.

† In pause, sometimes with (·)—תֹּאכַל, נֹאכַל, יֹאכַל.

§ See note p. 120.

*Exercise.*

וַיֹּאמֶר אֵלָיו אָבִיו בְּשֵׁהּ<sup>1</sup> וַיִּשְׁקָהּ<sup>2</sup> לִי בְנִי וַיִּבְשׁ<sup>3</sup>  
וַיִּשְׁקֵם<sup>4</sup> לוֹ : וַיִּקְרָא<sup>5</sup> דָּוִד<sup>6</sup> לְאֶחָד מִהַנְּעָרִים וַיֹּאמֶר בֶּן  
פְּנֵעַ<sup>7</sup> בּוֹ : וַיֹּאמֶר לְכָל־הָעָם<sup>8</sup> בָּנִשׁ אֵלַי וַיִּבְשֻׁם<sup>9</sup> אֵלָיו  
כָּל־הָעָם : וַתִּבְשֹׁן<sup>10</sup> הַשִּׁפְחָה<sup>11</sup> הַנָּה וַיִּלְדֶּיהָ<sup>12</sup> וַתִּבְשֵׁם<sup>13</sup> גַּם  
לְאָה<sup>14</sup> וַיִּלְדֶּיהָ וְאַחֲרָיִם<sup>15</sup> נָגַשׁ יוֹסֵף<sup>16</sup> וְרָחֵל<sup>17</sup> : לָעֵת<sup>18</sup>  
הָאֵכָל<sup>19</sup> גִּשְׁי הָלֵם<sup>20</sup> וְאָכְלָהּ<sup>21</sup> מִן הַלֶּחֶם<sup>22</sup> וַטְבִּלָּהּ<sup>23</sup>  
בַּתֵּהָ<sup>24</sup> בַּחֲמֹץ<sup>25</sup> : וַיֹּאמֶר הַנָּשֶׁה לִי וְאָכְלָהּ מִצֵּיד<sup>26</sup> בְּנִי  
וַיִּבְשֵׁם־לָהּ וַיֹּאבְדֵם<sup>27</sup> : יָדָהּ לֹא־אֲסִרֹת<sup>28</sup> וַרְגִּלֶיהָ לֹא  
לְנִחְשֵׁתִים<sup>29</sup> הַנָּשֶׁה כְּנָבֹל<sup>30</sup> לָכֵּן בְּנִי עֹלָה נָפְלָה :  
וַיַּחְלֵם<sup>31</sup> וַהֲנִה סֵלֶם<sup>32</sup> מַצֵּב<sup>33</sup> אֲרָצָה וְרֹאשׁוֹ מִגִּיעַ<sup>34</sup>  
הַשָּׁמַיְמָה : וַהֲנִה יְהוָה נָצַב<sup>35</sup> עָלָיו : הָאִשָּׁה אֲשֶׁר  
נָתַתָּה<sup>36</sup> עִמָּדִי<sup>37</sup> הִיא נְתָנָה לִי מִן הָעֵץ וְאָכַל<sup>38</sup> :  
מִפְּרִי<sup>39</sup> עֵץ־הַגֵּן<sup>40</sup> נֹאכַל וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן  
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ<sup>41</sup> בּוֹ : מִן־

<sup>1</sup> בְּשֵׁהּ to approach, to draw near. <sup>2</sup> וַיִּשְׁקָהּ to kiss. <sup>3</sup> And he called.

<sup>4</sup> David. <sup>5</sup> פְּנֵעַ to meet, to slay. <sup>6</sup> A people. <sup>7</sup> שִׁפְחָה a maid-servant. <sup>8</sup> יָלַד a child. <sup>9</sup> Leah. <sup>10</sup> Afterwards. <sup>11</sup> Joseph. <sup>12</sup> Rachel.

<sup>13</sup> At the time. <sup>14</sup> Food, meal. <sup>15</sup> Hither. <sup>16</sup> אָכַל to eat. <sup>17</sup> Bread.

<sup>18</sup> טָבַל to dip. <sup>19</sup> פֶּת a morsel, crumb. <sup>20</sup> Vinegar. <sup>21</sup> Game, venison.

<sup>22</sup> אָסַר to bind. <sup>23</sup> Fetters, chains. <sup>24</sup> נָפַל to fall. <sup>25</sup> חֵלֶם to dream.

<sup>26</sup> A ladder. <sup>27</sup> נָצַב to stand. <sup>28</sup> נָגַע to touch, to reach. <sup>29</sup> Stood.

<sup>30</sup> נָתַן to give. <sup>31</sup> With me. <sup>32</sup> A tree. <sup>33</sup> Fruit. <sup>34</sup> A garden. <sup>35</sup> תְּוֹךְ

the middle. <sup>36</sup> נָגַע.

לִי הַנֶּפֶשׁ<sup>37</sup> וְהָרִכָּשׁ<sup>38</sup> קַח<sup>39</sup> לָךְ : וַיִּקַּח<sup>40</sup> בּוֹ-בָקָר<sup>41</sup> רֶדֶד<sup>41</sup>  
 וְטוֹב וַיִּתֵּן<sup>42</sup> אֵל הַנָּעַר : וַתֹּאמֶר<sup>43</sup> הָאִשָּׁה הִזֹּאת אָמְרָה  
 אֵלַי תָּנִי אֶת-בְּנֶךָ וְנֹאכַל אֹתוֹ הַיּוֹם<sup>44</sup> וְאֶת-בְּנִי נֹאכַל  
 מָחָר<sup>45</sup> : נָטַע<sup>46</sup> גִּנּוֹת וְאָכְלוּ אֶת-פְּרִיָן<sup>47</sup> קָחוּ לְבָנֵיכֶם  
 גִּשְׁיִם<sup>48</sup> וְאֶת-בְּנוֹתֵיכֶם תִּנּוּ לְאִנָּשִׁים : הַחֲכָמָה<sup>49</sup> וְהַמִּדָּעָה<sup>50</sup>  
 נָתַן לָךְ וַעֲשֵׂר<sup>51</sup> וְכָבוֹד<sup>52</sup> אֶתְּ-לָךְ : תָּבוֹן<sup>53</sup> אִין גִּתָּן  
 לַעֲבָדֶיךָ<sup>54</sup> וּלְבָנִים<sup>55</sup> אֲמָרִים לָנֹכַח<sup>56</sup> עָשׂוּ<sup>57</sup> וְהִנֵּה עֲבָדֶיךָ  
 מְכִים<sup>58</sup> : לָכֵן<sup>59</sup> עָבַדְתָּ וְתָבוֹן לֹא-יִנָּתֶן לָכֶם , וְתָבוֹן<sup>60</sup> לְבָנִים  
 תִּתְּנֶנּוּ : גִּתְּנָהּ לָךְ גַּם אֶת-זֹאת : הִיא לֹא נִתְּנָה לּוֹ לְאִשָּׁה :  
 הִנָּתֶן תִּנָּתֶן הָעִיר<sup>61</sup> הִזֹּאת בְּיַד מֶלֶךְ בָּבֶל<sup>62</sup> : יִתֵּן לָנֹכַח  
 שְׂבָעָה אֲנָשִׁים מִבְּנֵי : דִּרְכֹּךְ<sup>63</sup> קִשְׁתָּם<sup>64</sup> לְהַפִּיל<sup>65</sup> עָנִי  
 וְאַבְיוֹן<sup>66</sup> : לָכוּ וְנִפְּלוּ גּוֹרְלוֹת<sup>67</sup> , וַיִּפְּלוּ<sup>68</sup> גּוֹרְלוֹת , וַיִּפְּלוּ<sup>69</sup>  
 הַגּוֹרֵל עַל יוֹנָה<sup>70</sup> : הוּא הַפִּיל לָהֶן גּוֹרֵל : רַבִּים חָלְלִים<sup>71</sup>  
 הַפִּילָה : גּוֹרְלָהּ תַּפִּיל בְּתוֹכָהּ : עַצְלָה<sup>72</sup> תַּפִּיל תִּרְדָּמָה<sup>73</sup> :  
 וַאֲתַנְפִּיל<sup>74</sup> לָכֵן יִהְיֶה אֶת-אַרְבָּעִים הַיּוֹם וְאֶת-אַרְבָּעִים  
 הַלַּיְלָה<sup>75</sup> אֲשֶׁר הִתְנַפְּלָתִי :

<sup>37</sup> The persons. <sup>38</sup> Wealth, goods. <sup>39</sup> לָקַח to take. <sup>40</sup> A calf. <sup>41</sup> Tender.  
<sup>42</sup> To day <sup>43</sup> To-morrow. <sup>44</sup> נָטַע to plant. <sup>45</sup> Their fruit. <sup>46</sup> Wives.  
<sup>47</sup> Wisdom. <sup>48</sup> Knowledge. <sup>49</sup> Riches. <sup>50</sup> Honor. <sup>51</sup> Straw.  
<sup>52</sup> עָבַד a servant. <sup>53</sup> Bricks. <sup>54</sup> Make. <sup>55</sup> נָכַח to strike, smite, beat.  
<sup>56</sup> Go. <sup>57</sup> עָבַד to serve, to labor. <sup>58</sup> The number, quantity. <sup>59</sup> The  
 city. <sup>60</sup> Babel. <sup>61</sup> דִּרְךְ קִשֵּׁת to bend or stretch the bow. <sup>62</sup> קִשֵּׁת  
<sup>63</sup> To cause to fall, to throw down. <sup>64</sup> The poor. <sup>65</sup> The needy.  
<sup>66</sup> Lot. <sup>67</sup> Jonah. <sup>68</sup> Slain. <sup>69</sup> Sloth. <sup>70</sup> Deep sleep. <sup>71</sup> הִתְנַפֵּיל  
 to throw one's self down. <sup>72</sup> לַיְלָה night.



## 4th CONJUGATION. פֿ״י

133. The fourth Conjugation comprehends all verbs whose first radical is י: as, יָשַׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The י is either retained without losing its consonantal sound, as in the preceding examples; or it is *quiescent*, and the preceding vowel lengthened; as, אֶשְׁבֵּץ *I shall or will sit*: or it is entirely dropped; as, שָׁב *sit*, יָדַע *know*: or it is changed into ו, pronounced or quiescent; as, הִוְדָּע *to be known*, הִוְשַׁב *to be inhabited*; הוֹדִיעַ *he made known*, הוֹשִׁיב *he caused to sit, he made or caused to be inhabited*.

*Kal.*

The *Inf. abs.* is regular: as, יָשַׁב *to sit*, יָדַע *to know*, &c.

The *Inf. cons.* drops י, and receives ת: as, שֹׁבֶת: and with the letters מ, ל, כ, ב. מְשַׁבֵּת, לְשַׁבֵּת, פְּשַׁבֵּת, בְּשַׁבֵּת. לְדַעַת\*, לְדַעַת.

The *Participles* are regular: as, יוֹשֵׁב, יוֹשְׁבָה, or יוֹשֶׁבֶת, יוֹשְׁבוֹת. *Part. pas.* יוֹשָׁב, יוֹשָׁבָה, &c. The *Past tense* is likewise regular: as, יָשַׁב *he did sit*, יָשְׁבָה, יָשְׁבֶתִי &c.

\* יָדַעַת on account of the guttural. ה is sometimes substituted for ת: as, לְדַחַת (for לְדַעַת) מְדַחֵה (for מְדַעֵה). Some few have their *Inf. Cons.* without either ת or ה: as, יָבוֹשׁ *in drying*, from יָבַשׁ; יָסֹד from יָסַד *to lay the foundation*. לִישׁוֹן from יָשַׁן *to sleep*. לִירָא from יָרָא *to fear*.

The *Imp.* drops mostly the י: as, שָׁב \* *sit*, שָׁבִי; שָׁבוּ, שִׁבְנָה.

The *Future* follows the *Imperative*. The letters א, י, ת, נ, receive mostly the vowel (..) or (י-); as, אֶשָּׁב *I shall or will sit*, תִּשָּׁב, תִּשְׁבִּי or תִּינֹק *I shall suck*, תִּינֹקִי, תִּינֹק, תִּינֹקִי.

### Niphāl.

In נִפְעַל, the פ is changed into נ, which is either pronounced or quiescent. Thus, *Inf.* הִתְיָשַׁב (for הִתְיָשַׁב) *to be inhabited*, בָּהִתְיָשַׁב, בָּהִתְיָשַׁב &c. The *Imp.* is the same: thus, הִתְיָשַׁב, הִתְיָשַׁבִּי, הִתְיָשַׁבוּ, הִתְיָשַׁבְנָה. The *Future* is תִּתְיָשַׁב, תִּתְיָשַׁבִּי, &c.

The *Participles* are נִתְיָשַׁב, נִתְיָשַׁבִּי or נִתְיָשַׁבִּית &c. The *Past tense* is נִתְיָשַׁב, נִתְיָשַׁבִּי, נִתְיָשַׁבִּית, &c.

### Piël, Puâl, and Hithpaël

Are regular: as, יָשַׁב *he settled, placed*, יָשַׁב, יָשַׁב; and from יָלַד *to bring forth*, יָלַד *he assisted in bringing forth*||.

\* Sometimes with an additional ה: as, שָׁבָה *sit*, יָרַד *descend*. In a few instances we find the י retained in the *Imperative*: as, יִצֵּק *pour out*, (Ezek. xxiv. 3).

† Sometimes without י: as, יָרַשׁ for יִירַשׁ (Gen. xxii.) *he will inherit*.

‡ From יָרָה *to throw, to shoot*, we have יִנְרָה. Exod. ix. (instead of יִנְרָה)

§ Some few verbs have ה instead of י in *Hithpa.*: as, הִתְיָדַע *he made himself known*. הִתְיָדַע *he confessed*.

|| Hence מִיִּלְדָּת *a midwife*.

*Part.* מִילָד, — יָלַד he was born; — הִתְיָלַד he traced his birth, entered his name in the family register.

### Hiphil.

In הִפְעִיל, י is mostly changed into ו: thus, *Inf.* הוֹשִׁיב *to cause to sit*, בָּהוֹשִׁיב, לְהוֹשִׁיב — *Imp.* הוֹשִׁיב, הוֹשִׁיבִי — *Fut.* אֶהְיֶיב, אֶהְיֶיבִי. — *Part. act.* מוֹשִׁיב, מוֹשִׁיבָה. — *Part. pas.* מוֹשָׁב, מוֹשָׁבָה, &c. — *Past tense*, הוֹשִׁיבָה, הוֹשִׁיבָה, הוֹשִׁיבָה.

Some, however, retain י: as from יָטַב *to be good*. HIPHIL, הִיטִיב or הִיטִיבִי *to make good, to do well*. — *Imp.* הִיטִיב, הִיטִיבִי &c. — *Fut.* אֶהְיֶיב or אֶהְיֶיבִי, אֶהְיֶיבִי, &c. — *Part.* מוֹטִיב, מוֹטִיבָה, &c. — *Past tense* הִיטִיבָה, הִיטִיבָה, &c. The same from יָנַק *to suck*, הִינִיק he caused to suck, הִינִיקָה. — *Part.* מִינִיק, מִינִיקָה. *Imp.* הִינִיק, הִינִיקִי. — *Fut.* אֶהְיֶיב, אֶהְיֶיבִי, &c\*.

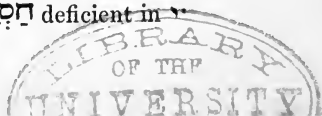
### Hophal.

In הִפְעִיל, י is changed into ו: thus, *Inf.* הוֹשִׁיב. — *Part.* מוֹשִׁיב, מוֹשִׁיבָה. — *Past tense*, הוֹשִׁיבָה, הוֹשִׁיבָה. — *Fut.* אֶהְיֶיב, &c.

*Obs.*—The following verbs supply the omission of י by dagesh, like verbs of the second conjugation:—

\* Some of the modern Grammarians suppose that those which have ו in Hiphil, had originally ו for their first radical, as in Arabic: thus, וָד, וָד, וָד, &c. There is, however, not a single example in Hebrew of a verb beginning with ו.

§ They are therefore denominated חֲסִירֵי פִי deficient in י



יָצַח, Hiphil, הִצִּיג *he placed*; יָצַע *to spread out*, Hiphil, הִצִּיעַ; יָצַח *to pour out*, Fut. (Kal) הִצִּיחַ; יָצַר *to form*, Fut. אֶצֶר, יָצַר; יָצַת *to burn, set on fire*, Niphāl, נִצַּת; Hiphil הִצִּיתָ\*.

### 5th CONJUGATION. ע"י ע"ו

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קוּם *to rise*, שׁוּב *to return*, בִּין† *to understand*, רוּב or רִיב† *to contend, dispute*.

These letters are generally quiescent, but sometimes they are omitted§.

\* To these, some Grammarians add יָצַב *to place*. Niphāl, נָצַב Hiphil, הִצִּיב fut. אֶצִּיב יָנַח Hiphil, הִנִּיחַ *he left alone*. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate*, גָּוַע *to expire*, they are conjugated like the perfect verb. Thus, אִיבַתִּי *I hated*, גָּוַעַתִּי *I expired*. Fut. אֶיבֹּע, &c.

§ Most of the early grammarians maintained that the second radical of these and similar verbs is ו; that בִּין, רִיב, שׁוּם, &c. are *infinitives* of Hiphil, written without ה, i, e. for הִבִּין, הִרִיב, &c.; and that אֶבִּין, אֶרִיב, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of בִּין, and as the י is evidently a radical in some parts of the verb, as, בִּינֹתִי *I have understood, searched*, רִיבָתְךָ *thou didst contend*, I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

*Kal.*

The *Infinitive absolute* has mostly ִ, though sometimes ֶ, or ֵ— for its vowel; as in the preceding examples.

The *Infinitive cons.* has mostly ו, more rarely ו or י for its vowel: as, מָשׁוּב, לָשׁוּב, בָּשׁוּב, in returning, מוֹת, לָמוֹת, בָּמוֹת, to die, לָרִיב, לָמוֹת, בָּמוֹת, to contend.

The *Imperative* and the *Passive participle* are mostly like the *Inf. cons.*: thus, קום\*, קומי, קומו, קמנה.—*Part. pas.* קום†, קומה, קומים‡, קומות. And from בין *Imp.* ביני, ביני, ביני &c.

The *Future* follows the *Imperative*; and its prefixes  
 נ, איתנ, have long (־): thus, אֶקוּם *I will rise*, תִּקוּמִי,  
 &c. And from בִּין, אֶבִּין, תִּבִּין, אֶתִּבִּין.

The *third persons m. Past tense*, have either (τ) or (·) or ι for their vowels : thus—

קם *he rose*, קמה *f.* קמו *p.* and the other persons—

קִמְּתוּ קִמְּתוּ קִמְּתוּ קִמְּצוּ

מת *he died*, מתה *f.* מתו *p.* and the other persons:—

מִתֵּן מִתְּנֵם מִתְּנֵה מִתְּנֵה

\* And with paragogic ה: as, בִּינָה, (הַבִּינָה). But the noun בִּינָה *understanding*, has the accent on the last syllable.

† Sometimes with (־): as from בּוֹשׁ *to be ashamed*; Part. בּוֹשֵׁה &c.; and from מוֹב *to be good*, מוֹבָה, מוֹבִים, &c.

‡ We have likewise קוֹמִים. (2 Kings, xvi. 7.)

|| According to the early grammarians, the future would be **אָבין**, **תָּבין**, which is, however, not used. *Past tense*, **בִּנְתִּי** or **פִּנְתִּי**, **בִּנְתָּם**, **פִּנְתָּם**, **בָּן**, **בָּנָה**, **בָּנְנִי**, **בָּנְתָּם**, **פִּנְתָּם**.

בוש *he was ashamed*, בָּשָׁה *f.* בָּשָׁה *p.* and the other persons—  
בָּשָׁתָּו \* בָּשָׁתָם בִּשְׁנֹה בִשְׁתָּ בִשְׁתָּ בִשְׁתָּ.

The *Active Participle* is the same as the *third person m.*:  
thus, קָם *one that rises*, קָמָה, קָמִים, קָמֹת, קָמָה.—מָת *one that is*  
*dead*, מָתָה, מָתִים, מָתֹת, מָתָה.—בוש *one that feels ashamed*,  
בושָׁה, בושָׁה, בושָׁה.

### *Niphāl.*

The *Infinitive* is הִקֹּם, הִבֹּן, and with מ, ל, כ, ב, הִקֹּם, הִבֹּן, הִקֹּם, הִבֹּן.

The *Imperative* is the same. הִקֹּם, הִקֹּמִי, הִקֹּמוּ, הִקֹּמֶה.

The *Future* is יִקְוֶה, יִקְוֶה, יִקְוֶה.

The *Participles*, נִקְוֶה, &c., נִבֹּן, נִבֹּן, נִבֹּן.

The *Past tense* is נִקְוֶה, נִקְוֶה, נִקְוֶה... נִקְוֶה, &c.

### *Piël and Puâl.*

פָּעַל and פָּעַל double the last radical. Thus, *Inf.*  
פָּעַל *to raise up, re-establish.*—*Imp.* the same.—*Fut.*

\* With short ך, because הָם and הֵן have the accent. (See Part I. p. 79.)

† The *participle feminine* has the accent on the last syllable, and is thus distinguished from the third person *f.* past, which has always the accent on the *penultimate*.

§ Or like the perfect verb: thus, קָם *to establish, confirm, perform*, קָם *he established, performed*; especially in Rabbinical Hebrew, קָמָה, קָמָה, &c.

קוֹמֵם. — *Part. act.* מְקוֹמֵם, &c. — *Part. pas.* מְקוּמָם, &c. — *Past tense*, קוֹמֵם, קוֹמְמָה, קוֹמְמוּ, קוֹמְמִיתִי, קוֹמְמִיתָ, קוֹמְמִיתָּ, &c.

*Puál* is conjugated in the same manner, with this difference, that it takes (-) where *Piél* has (..): thus, *Inf.* קוֹמֵם. — *Fut.* קוֹמֵם. — *Past tense*, קוֹמֵם, &c.\* The other parts of *Puál* are like *Piél*, and can only be distinguished by the context.

### *Hiphil.*

*Inf.* הִקֵּם or הִקִּים to raise, to cause to stand, establish, לְהִקִּים, &c. — *Imp.* הִקֵּם, הִקִּימִי, הִקִּימוּ, הִקִּימָה, הִקִּימוּ. — *Fut.* יִקְוֶה, יִקְוֶהוּ, יִקְוֶהוּ, יִקְוֶהוּ, &c. — *Part. act.* מְקִיֵּם, מְקִיֵּמָה, מְקִיֵּמוּ, &c. — *Part. pas.* מְקֻיָּם, מְקֻיָּמָה, מְקֻיָּמוּ, &c. — *Past tense*, הִקִּים, הִקִּימָה, הִקִּימוּ, הִקִּימִיתִי, הִקִּימִיתָ, הִקִּימִיתָּ, &c., or הִקִּימִיתִי, הִקִּימִיתָ, הִקִּימִיתָּ, &c.

### *Hophal.*

*Hophal* takes ך for the first radical: thus, *Inf.* הִוָּקֵם. — *Fut.* יִוָּקֶה, &c. — *Part.* הִוָּקֵם, &c. — *Past tense*, הִוָּקֵם, הִוָּקְמָה, הִוָּקְמוּ, הִוָּקְמִיתִי, הִוָּקְמִיתָ, הִוָּקְמִיתָּ, &c.

\* Participle, קוֹמֵם, קוֹמְמָה, קוֹמְמִים, קוֹמְמוֹת.

† Or with (..): as, אֶפְרָא I will frustrate, annul, אֶפְרָא; or with (-), when the third radical is a guttural: as, אֶפְרָע I will ill-treat, cause evil.

§ Or with (..): as, מִפְרָא; and with (-): as, מִפְרָע.

¶ Or with (-): as, הִפְרָא, הִפְרָע.

*Hithpaël.*

Hithpaël is formed by adding its characteristic letters to Piel; thus, הִתְקוֹמֵם *he aroused himself, opposed himself*;—*Imp.* הִתְקוֹמְמִי, הִתְקוֹמֵם, &c.

*Exercise.*

יֵרֵד יִרְדֶּנָּה לְשֹׁכֵר--אֶכֶל<sup>1</sup> : וַנֹּאמֶר<sup>2</sup> לֹא נִבְלָה<sup>3</sup>  
 לִירֵדָה אִם-יֵשׁ אַחֲרָיו הִקְטֹן אֶתְנָה וַיִּרְדֶּנָּה<sup>4</sup> : הִנֵּה עָם  
 יֹרֵד מִרְאשֵׁי הַהָרִים : הֵמָּה יֹרְדִים מִקְצֵה<sup>5</sup> הָעִיר :  
 רִגְלֶיהָ יֹרְדוֹת מָוֶת : בְּתוֹךְ עַמִּי אֲנֹכִי יֹשֶׁבֶת<sup>6</sup> : הוֹדִי  
 יֵרֵד לִגְנוֹ : אֶל גִּנַּת-אֲגוֹז יֵרֵדְתִּי : יֵרֵד בְּמִצּוֹלָת<sup>7</sup> כְּמוֹ  
 אָבֹן : אֵשׁ יֵרֵדָה מִהַשָּׁמַיִם : קוֹם רֵד מִהֵר מִזֶּה : רְדִי  
 וְשָׁבִי עַל עֶפְרוֹ בֶּת-בְּבֶל : אֲנֹכִי אֶרְדַּע עִמָּךְ : לֹא יֵרֵד  
 בְּנִי עִמָּכֶם : הִידוּעַ<sup>8</sup> גִּדַּע כִּי יֹאמַר הוֹרִידוּ אֶת--  
 אַחֲיָכֶם : יוֹסֵף הוֹרֵד מִצְרֵימָה : אֵךְ אֶל שְׂאוֹל<sup>9</sup> תִּהְיֶה  
 שׁוֹב<sup>10</sup> : וְיָשָׁב עִם הַמֶּלֶךְ : שִׁבְנָה בְּנִתִּי לָמָּה תִּלְכָּנָה<sup>11</sup>  
 עַמִּי : שָׁבוּ פֹה עַד אֲשֶׁר נָשׁוּב : אֵתָּה יִדְעָתָ שְׁבִתִּי  
 וְקוֹמִי : אֲרֹנִי יִדַּע כִּי הִילָדִים<sup>12</sup> \* רַבִּים<sup>13</sup> : הַחַיִּים<sup>14</sup>

<sup>1</sup> To go down, to descend. <sup>2</sup> To purchase food. <sup>3</sup> Root יָבַל to be able. <sup>4</sup> ראשׁ head, top. <sup>5</sup> קֵצֶה the end, extremity. <sup>6</sup> יָשָׁב to sit. <sup>7</sup> Nut. <sup>8</sup> מְצִילָה the depth. <sup>9</sup> Dust. <sup>10</sup> יָדַע to know. <sup>11</sup> The grave. <sup>12</sup> To return. <sup>13</sup> יָלַד to go. <sup>14</sup> יָלַד a child. <sup>15</sup> רַךְ tender, young. <sup>16</sup> The living.



יוֹדְעִים וְשִׁמְתוֹ<sup>17</sup> : אֶכֶן<sup>18</sup> נֹדַע הַדָּבָר : אֲלֵי־יָדַע כִּי בָאָה<sup>19</sup>  
 הָאִשָּׁה : אֲלֵה־תִּדְרְעִי לְאִישׁ<sup>20</sup> : וַיִּדְרַע הַדָּבָר לְמַרְדֳּכָי<sup>21</sup> :  
 אֶת־מִשְׁפָּטִי<sup>22</sup> הִוָּדַעְתִּי אוֹתָם : אַחֲרֵי הִוָּדַעַת אֱלֹהִים  
 אוֹתָךְ אֶת־כָּל־זֹאת אֵין \* גָּבוֹן<sup>23</sup> וְחָכָם כְּמוֹךְ : אֲוִדְיָע  
 אֲמוֹנָתָךְ<sup>24</sup> בָּבִי : רַב<sup>25</sup> שָׁנִים יוֹדִיעַ חֲכָמָה : בְּמַרְאָה<sup>26</sup>  
 אֲלֹי אֲתִוָּדַע : לֹא עָמַד<sup>27</sup> אִישׁ אֶתוֹ בְּהִתְוָדַע יוֹסֵף אֶל  
 אַחֲרֵי : אָבִינוּ מֵת<sup>28</sup> בְּמַדְבָּר : אֶל אֲשֶׁר תִּלְכִּי אֵלָיו וּבְאֲשֶׁר  
 תִּלְנִי<sup>29</sup> אֵלָיו : בְּאֲשֶׁר תָּמוּתִי אֲמוּת וְשֵׁם אֲקַבֵּר<sup>30</sup> : אֲנֹכִי  
 מִתַּתִּי אֶת־מִשִּׁיחַ<sup>31</sup> יְהוָה : עָמַד־נָא עָלַי וּמִתַּתְנִי : רָעָה<sup>32</sup>  
 תָּמוּתִת רָשָׁע<sup>33</sup> : אֶת בְּנֵיהֶם לֹא תָמִית : אַתָּם הַכֹּתֶם  
 אֶת־עַם יְהוָה : אֶת־שְׁנֵי בְנֵי תָמִית : הֵמָּה הֵמָּה בְיָמַי  
 קָצִיר<sup>34</sup> : מָחָר<sup>35</sup> אֶתָּה מוֹמָת : לֹא יוֹמָתוּ אָבוֹת<sup>36</sup> עַל  
 בְּנֵים : מִפְּנֵי שִׁיבָה<sup>37</sup> תָּקוּם : מִמְּלִכְתָּךְ<sup>38</sup> לֹא־תָקוּם :  
 מִמָּקֹם מַעֲבָר דֶּל<sup>39</sup> : נָבִיא<sup>40</sup> אֲקִים לָהֶם : וַיָּקָם מֶלֶךְ  
 חָדָשׁ<sup>41</sup> : וַיָּקָם עַל־סִלְעַ<sup>42</sup> רִגְלִי<sup>43</sup> :

<sup>17</sup> מוֹת to die. <sup>18</sup> Truly. <sup>19</sup> Came. <sup>20</sup> To any one. <sup>21</sup> Mordecai.  
<sup>22</sup> Judgment. <sup>23</sup> Root, בִּין to understand. <sup>24</sup> אֲמוֹנָה truth. <sup>25</sup> Mul-  
 titude. <sup>26</sup> A vision. <sup>27</sup> To stand. <sup>28</sup> Died. <sup>29</sup> לִין to lodge, remain  
 during night. <sup>30</sup> קָבַר to bury. <sup>31</sup> The anointed. <sup>32</sup> Evil. <sup>33</sup> The  
 wicked, <sup>34</sup> Harvest. <sup>35</sup> To-morrow. <sup>36</sup> Parents. <sup>37</sup> Old age.  
<sup>38</sup> מִמְּלִכְתָּךְ kingdom. <sup>39</sup> Poor, indigent. <sup>40</sup> A prophet. <sup>41</sup> New.  
<sup>42</sup> A rock. <sup>43</sup> רִגְלִי foot.

### 6th CONJUGATION. לֵ"א

135. The sixth Conjugation comprehends all

verbs whose third radical is א : as, מצא to find, קרא to call.

They are thus conjugated :—

### Kal.

*Inf.* מצא, מצא\* to find, מצא in finding, למצא, &c.--  
*Imp.* מצא, מצא, מצא, מצא. — *Fut.* מצא, מצא, מצא, מצא. — *Part. act.* מצא, מצא or מצא, מצא, &c. — *Part. pas.* מצא, מצא, מצא, מצא. — *Past tense,* מצא, מצא, מצא, מצא — מצא, מצא, מצא, מצא, &c.

### Niphál.

*Inf. and Imp.* מצא, מצא, &c. — *Fut.* מצא, מצא, &c. — *Part.* מצא, מצא, &c. — *Past tense,* מצא, מצא, מצא, &c., מצא, מצא, מצא, מצא, &c.

\* Sometimes with ת : as, קרא to call, קראת ; to be full מלאה.

† ה is sometimes omitted : as, מצא.

§ Some verbs (chiefly *intransitives*) have (..) instead of (τ) for the second radical : as, מלא he was full, מלאה, מלאה, מלאה, מלאה, &c. In such cases, the participle active of *Kal* has the same form as the third person *m. past*. Thus, מלא — whence מלאה, מלאה. Thus likewise טמא he is unclean, or one that is unclean, טמא, טמא, טמא, טמא — צמא he is thirsty, or one that is thirsty, צמא, צמא, צמא, צמא.

*Piël,*

*Inf.* and *Imp.* אֶצַּד.—*Fut.* אֶצַּדְּךָ, &c.—*Part. act.* אֶצַּדְּךָ,  
&c.—*Part. pas.* אֶצַּדְּךָ, &c.—*Past tense.* אֶצַּדְּךָ, &c.

*Puâl.*

*Inf.* אֶצַּד.—*Fut.* אֶצַּדְּךָ, &c.—*Part.* אֶצַּדְּךָ &c.—*Past tense*  
אֶצַּדְּךָ, &c.—אֶצַּדְּךָ, אֶצַּדְּךָ, אֶצַּדְּךָ, &c.

*Hiphil.*

*Inf.* אֶצַּדְּךָ.—*Imp.* אֶצַּדְּךָ, &c.—*Fut.* אֶצַּדְּךָ, &c.—*Part.*  
*act.* אֶצַּדְּךָ.—*Part. pas.* אֶצַּדְּךָ, &c.—*Past tense,* אֶצַּדְּךָ,  
אֶצַּדְּךָ, &c.—אֶצַּדְּךָ, אֶצַּדְּךָ, אֶצַּדְּךָ, &c.

*Hophâl.*

אֶצַּדְּךָ or אֶצַּדְּךָ in the same manner as אֶצַּדְּךָ or אֶצַּדְּךָ.

*Hithpaël*

אֶצַּדְּךָ, &c., like אֶצַּדְּךָ.

## 7th CONJUGATION. ה"ל

136. The seventh Conjugation comprehends all

verbs whose third radical is ה without *mappik*\*, (Part I. p. 21.); as, גלה to reveal, בכה to weep.

This letter is changed into ת or י, or it is omitted.

### Kal.

*Inf. abs.* גלה to reveal†.—*Inf. cons.* גלות, בגלות, פגלות, &c.—*Imp.* גלה, גלי, גלו, גליה.—*Fut.* יגלה, תגלה, יגלו, תגלו, &c.—*Part. act.* גולל, גוללם.—*Part. pas.* גולל, גולל, &c.

\* Verbs having ה (with *mappik*) for the third radical, are conjugated like perfect verbs: thus, גבהתי I was high (not גביתי), גבה. *Part.* גבוהים. *Fut.* יגבה (the ה retaining the *mappik* in all parts of the verb wherein it forms the last letter).

† In a few instances with ו: as, קנו to purchase (2 Sam. xxiv. 24.) instead of קנה; עשו to do (Gen. xxxi. 38.) for לעשות.

§ The prefixes ה, ת, י, have mostly (-) or (י) when the first radical is a guttural: as, תעלה thou shalt ascend, יעלה, יעלה; תחנה thou shalt encamp; תראה thou shalt see. The ה is sometimes dropped: as, יעל he shall ascend (for יעלה); יעש he shall do (for יעשה); especially with *conversive* (ו): as, ויעל and he ascended; ויעש and he did; ונפנו and we turned. And when the second radical happens to be either of the letters ת, ק, פ, ב, ט, ד, both receive (:); as, וישב and he captured, ויבך and he wept.

‡ Instead of גלה.—In some instances י is substituted for the third radical (ה); as, בכיה one that weeps, f., so likewise in the past tense, חסיה she trusted (for חסיה); חסיו they trusted (for חסו). And in the future, ישליו they shall be tranquil; especially with a *Paragogic* letter: as, אחמיה I shall roar, be disquieted, (for אחמה); יחמיו (for יחמי).







*Exercise.*

בְּטָרִם<sup>1</sup> יָדַע תַּנְעֵר קָרָא<sup>2</sup> אָבִי וְאִמִּי : מָה הַדָּבָר  
הַזֶּה עָשִׂיתָ<sup>3</sup> לָנוּ לְבִלְתִּי<sup>4</sup> קְרָאתָ לָנוּ : קוֹל קוֹרָא  
בַּמִּדְבָּר פָּנּוּ<sup>5</sup> דָּרָךְ : גַּם לְמַחֵר אָנִי קָרָא<sup>6</sup> לָהּ עַם  
הַמֶּלֶךְ : נִקְרָא לַנְּעָרָה וְנִשְׁאַלָהּ<sup>7</sup> אֶת-פִּיהָ : שָׁמָּה עָלֵינוּ  
נִקְרָא : אָנִי לֹא נִקְרָאתִי לָבוֹא<sup>8</sup> אֶל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים  
יוֹם : הֲלֹא חֲכָמָה תִּקְרָא וְתִבּוֹנָה תִּתֵּן קוֹלָהּ : אֲזִי  
תִּקְרָא וַיְהִי וַעֲנָה<sup>9</sup> : לָזֹאת נִקְרָא אִשָּׁה : אֲשֶׁרִי אָדָם  
מֵצֵא חֲכָמָה : גַּם צָפוֹר<sup>10</sup> מֵצֵא בַּיִת : רִבְשׁ<sup>11</sup> מֵצֵא  
אֶכֶל בֶּרֶךְ<sup>12</sup> : לֶךְ מֵצֵא אֶת-הַחֲצִים : עַם אֲשֶׁר תִּמְצֵא  
אֶת-אֱלֹהֶיךָ לֹא יִחִיָּה : תִּמְצֵא שְׂפָחָתְךָ חֹן בְּעֵינֶיךָ<sup>13</sup> :  
אִם הַמֵּצֵא תִּמְצֵא בְּיָדוֹ הַגְּנֵבָה<sup>14</sup> שְׁנַיִם וְשָׁלֹם<sup>15</sup> :  
נִלְכַּדְתָּ<sup>16</sup> בָּבֶל וְאֵת לֹא יָדַעַת נִמְצָאת וְגַם נִתְפַּשְׁתָּ<sup>17</sup> :  
שְׂפָתַי<sup>18</sup> מִלֹּא וְעַם<sup>19</sup> : יְמִינִם<sup>20</sup> מִלֹּא שְׂחָד<sup>21</sup> : מִלֹּא  
קֶרֶן<sup>22</sup> שָׁמֹן : גְּמִלָּא בְּתִינָה<sup>23</sup> שָׁלָל<sup>24</sup> : מִלֹּא בְּתִינָהם כָּל-  
טוֹב<sup>25</sup> : חֲטָא וְהִחֲטִיא אֶת-יִשְׂרָאֵל : גַּם אוֹתוֹ הִחֲטִיאוּ  
הַנָּשִׁים הַנִּכְרִיּוֹת<sup>26</sup> : לֹא יִשְׁבּוּ בְּאַרְצָךָ פֶּן יִחֲטִיאוּ אֹתְךָ

<sup>1</sup> Before. <sup>2</sup> R. קָרָא. <sup>3</sup> R. עָשָׂה to do. <sup>4</sup> Not. <sup>5</sup> R. פָּנָה to turn, Pi. to clear away. <sup>6</sup> Called, invited. <sup>7</sup> שָׁאַל to ask. <sup>8</sup> To come. <sup>9</sup> עָנָה to answer. <sup>10</sup> A bird. <sup>11</sup> Honey. <sup>12</sup> רִי sufficient, enough. <sup>13</sup> עֵין. <sup>14</sup> Theft. <sup>15</sup> To pay. <sup>16</sup> לָכַד to catch. <sup>17</sup> תִּפְשָׁה to lay hold of. <sup>18</sup> שִׁפָּה lip. <sup>19</sup> Anger. <sup>20</sup> The right hand. <sup>21</sup> A bribe. <sup>22</sup> קֶרֶן a horn. <sup>23</sup> בְּתִית. <sup>24</sup> Spoil, plunder. <sup>25</sup> Goods, riches. <sup>26</sup> To sin. <sup>27</sup> Strange.



לי : רָאָה<sup>28</sup> זֶה מַצָּאתִי רָאָה רָאִיתִי אֶת־עֲנִי עָמִי :  
 דָּעִי וּרְאִי מַה תַּעֲשִׂי צֵא־נָה<sup>30</sup> וּרְאֵנָה בְּנוֹת צִיּוֹן :  
 אֲזֶן שֹׁמֶעֶת וְעֵין רֹאֶה יְהוָה עָשָׂה גַם־שִׁנְיָהֶם<sup>31</sup> : מַה  
 רָאִיתָ בִּי עָשִׂיתָ אֶת־הַדְּבָר הַזֶּה : רָאָה כִּי לֹא נַעֲשִׂיתָה  
 עֲצָתוֹ<sup>32</sup> : עָתָה תִּרְאָה אֲשֶׁר אֶעֱשֶׂה לָּהֶם : עֵינֵי עֹרְרִים<sup>33</sup>  
 תִּרְאֶנָּה : בְּאוֹרֶךְ נִרְאָה אֹר : אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה  
 אֵלַי : הַיּוֹם אֵרְאָה אֱלֹהֵי : מַעֲשִׂים<sup>34</sup> אֲשֶׁר לֹא יַעֲשֶׂה  
 עֲשִׂיתוּ עִמָּדִי : הִנֵּה הִרְאָה אֱלֹהִים אֹתִי גַם אֶת־זֶרְעִי :  
 אַתָּה הִרְאִיתָ לְדָעַת : אֶת־אוֹיְבֵיהֶם בָּסָה<sup>35</sup> תָּיִם : בָּלְמָה<sup>36</sup>  
 בִּסְתָה בְּנִי : אָרַץ אֵל תִּבְסִי דָמִי : בַּחֲשָׁד שָׁמוּ יָבִסָה :  
 הַזִּקְנִים<sup>37</sup> מְבַסִּים בְּשָׂקִים<sup>38</sup> : הַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן אֶל־  
 יִטְעֲמוּ<sup>39</sup> מְאוֹמָה<sup>40</sup> אֶל־יָרֵעַ<sup>41</sup> וּמִים אֶל־יִשְׁתּוּ<sup>42</sup> וְיִתְבַּסּוּ  
 שָׂקִים וְיִקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה<sup>43</sup> וְיָשְׁבוּ<sup>44</sup> אִישׁ<sup>45</sup> מִדְּרָכּוֹ  
 הִרְעָה :

<sup>28</sup> רָאָה to see. <sup>29</sup> עָשָׂה to do. <sup>30</sup> יָצָא to go out. <sup>31</sup> Both. <sup>32</sup> עֲצָה  
 advice. <sup>33</sup> עֹרֵר a blind man. <sup>34</sup> מַעֲשִׂה work, deed. <sup>35</sup> בָּסָה to cover.  
<sup>36</sup> Shame. <sup>37</sup> זָקֵן an old man. <sup>38</sup> A sack, sack-cloth. <sup>39</sup> טָעַם to  
 taste. <sup>40</sup> Any-thing. <sup>41</sup> יָרַע to feed. <sup>42</sup> שָׁתָה to drink. <sup>43</sup> With  
 force, vehemently. <sup>44</sup> שָׁב to return. <sup>45</sup> Each.

### 8th CONJUGATION. כְּפֹלִים *Geminatum*.

138. The eighth Conjugation comprehends verbs  
 whose second and third radical are the same; as,  
 מָדַד to measure, סָבַב to surround.

The second radical is mostly dropped, and its vowel transferred to the first radical. The deficiency of the second is indicated by *dagesh* in the third radical, in all cases where it has a vowel. In many parts of the verb, however, the second radical is retained, and conjugated like the perfect verb **פָּלַד**.

### Kal.

*Inf. abs.* **סָבַב** or **סָב** to turn about, surround.—*Inf. cons.* **סָבַב**, **בָּסַב**, **לָסַב** or **לָסַבַּב**, **מָסַב**.—*Imp.* **סָב**, **סָבִי**, **סָבִי**, **סָבִי**, **תָּסַב**, **תָּסַבִּי**, **תָּסַבִּי**, **תָּסַבִּי**, **תָּסַבִּי**.—*Fut.* **סָבֵב**, **תָּסַבֵּב**, **תָּסַבֵּבִי**, **תָּסַבֵּבִי**.—*Part. act.* **סָבֵב**, **סָבֵבָה**, **סָבֵבִים**, **סָבֵבֹת**; or like the perfect verb, **סָבַב**, **סָבַבָה** or **סָבַבְתָּ**, **סָבַבְתָּ**. *Part. pas.* **סָבֻב**, **סָבֻבָה**, **סָבֻבִים**, **סָבֻבֹת**.—*Past tense*, **סָבַב**, **סָבַבָה**, **סָבַבְתָּ**; **סָבַבְתָּ**, **סָבַבְתָּ**, **סָבַבְתָּ**, **סָבַבְתָּ**.

\* Sometimes with short (◌): as **רָנִי** sing or exult thou, f. (Isa. liv. 1.) **רָנִי** m. p.

† The long vowel (◌) is changed into (◌) because a long vowel cannot form a compound syllable without the accent; and as the accent can never come on the *ante-penultimate*, the long vowel must necessarily be changed. (See part I. p. 79.)

§ The prefixes **ב**, **ת**, **י**, **א**, have long (◌), except the second and third persons f. p.

‡ (◌) is changed into (◌) for the reason stated before. For the same reason is (◌) changed into short (◌), with *conversive* **ו** as, **וְיָסַב** he shall surround, **וְיָסַב** and he surrounded, **וְיָסַב**, **וְיָסַב**.

|| Or **סָבַב**, like the perfect verb. In the same manner, **זָמַנְתָּ** he imagined, intended, **זָמַנְתָּ**, **זָמַנְתָּ**.

*Niphāl.*

[illegible]

*Piel, Puäl, and Hithpaël,*

Are conjugated either like perfect verbs, as, **סִבֵּב** *to bring about, to cause*‡; **הֵלֵל** *to praise*, **קָלַל** *to curse*, **הֵלֵל** *he praised*, **הֵלְלָתִי** &c. **הֵלֵל** *he was praised*, **הֵלְלָתִי** *I was praised*, **הִתְהַלֵּל** *he praised himself, boasted*.—*Part.* **מְהַלֵּל**, **מְהַלֵּלָה** &c.—*Imp.* **הֵלֵל**, **הֵלְלִי**, **הֵלְלִי** || &c. **הִתְהַלֵּל**, **הִתְהַלְּלִי** &c. and *Fut.* **הֵלֵלִי**, **הֵלְלִי**, **הִתְהַלֵּל** &c. Or they are conjugated like verbs of the fifth conjugation, (ע"ו). Thus, *Inf.* **סִבֵּב** *to go about, encompass*; **הוֹלִיל** *to make foolish, frantic, to cause to act without reason*.—*Imp.* **סִבֵּב**, **סִבְּבִי** &c.—*Fut.* **סִבֵּב** &c.—*Part. act.* **מְסִבֵּב** &c.—*Part. pas.* **מְסֻבֵּב**—

\* Or with ( .. ) as, **הָיָם** *to be melted*.

† Or with (—) אָתָם *I shall be finished, completed*, יָתָם, יָתָם; or with (—): as, מִידֹּ he shall be measured. In a few instances without *dagesh*; as, אֶתֶל *I shall be light*, i. e. not esteemed, תֶּתֶל.

§ Sometimes with י: as, נָגַל *he was rolled*, נָגְלוּ *they were rolled together*.

‡ Hence the Rabbinical, סִפָּה *a cause*.

|| Hence *Hallelujah*, הַלְלוּ־יָהּ i. e. *Praise ye the Lord*.

*Past tense*, סוּבַּב, סוּבְּבָה, סוּבְּבוּ—סוּבְּבָתִּי &c.—PUÄL, *Inf.* סוּבַּב.—*Fut.* סוּבְּבָה.—*Past tense*, סוּבַּב, סוּבְּבָתִּי &c.—HITHPAËL, הִסְתוּבַּב: or from גָּלַל—הִתְגוּלִּיל he rolled himself.

### *Hiphil.*

הִסְבֵּה.—*Imp.* הִסְבֵּה, הִסְבֵּה &c.—*Fut.* אֶסְבֵּה, תִּסְבֵּה, &c.—*Part. act.* מְסַבֵּה, מְסַבֵּה &c.—*Part. pas.* מְסֻבֵּה, מְסֻבֵּה &c.—*Past tense*, הִסְבֵּה, הִסְבֵּה, הִסְבֵּה \* &c.

### *Hophal.*

הוּסְבָה.—*Fut.* אֶהוּסָב, תִּהוּסָב, &c.—*Part.* הוּסָב, הוּסָב &c.—*Past tense*, הוּסְבָה, הוּסְבָה, הוּסְבָה &c.

### *Exercise.*

רַבִּי לָכֶם סֵב אֶת־הָהָר הַזֶּה: עֲבְרוּ וְסַבּוּ אֶת־הָעִיר:  
בַּיּוֹם הַשְּׂבִיעִי תִסַּבּוּ אֶת־הָעִיר שֶׁבַע פְּעָמִים<sup>2</sup>: לֹא נִסַּב  
עַד בָּאוּ פֹה: סִבְתֶּם אֶת־הַמָּקוֹם: וְנִסַּב<sup>3</sup> אֶת־הָרֶשֶׁת  
יָמִים רַבִּים<sup>4</sup>: אֲנִי הוֹלֵךְ לְמַדֵּי אֶת־יְרוּשָׁלַיִם<sup>5</sup> לְרֹאוֹת

<sup>1</sup> Much, enough. <sup>2</sup> Seven times. <sup>3</sup> Many. <sup>4</sup> מִדָּר in *Hith.* to measure, stretch one's self. <sup>5</sup> Jerusalem.

\* Or with (-): as, הִקְלִי he caused to be light, הִמְרִי he made bitter.

בָּמָה אֲרָבָה וּבָמָה רָחֲבָה : מִן הַמֶּדֶה הַזֹּאת תִּמְוֹד :  
 סָבַב אֶל רוּחַ הַיָּם מִדֶּד חֲמֵשׁ מֵאוֹת קָנִים : וַיִּמְד אֶת  
 הַשֵּׁעַר : הַיּוֹם גִּלּוֹתִי<sup>6</sup> אֶת־חֲרֻפַּת מִצְרַיִם מֵעַל־יָכֶם : גִּלּוֹ  
 אֲבָנִים גְּדֹלִים עַל פִּי הַמַּעְרָה : גָּסַבּוּ בְּתִיחֵם לְאַחֲרֵי  
 וַנִּגְלֹי<sup>7</sup> בַּסֶּפֶר הַשָּׁמַיִם וְכָל צְבָאָם וְכוֹל<sup>8</sup> בְּנֹבֵל עָלָה  
 מִגִּבּוֹן<sup>9</sup> : בְּחֹל הַיָּם אֲשֶׁר לֹא יִמָּד וְלֹא יִסְפֹּר<sup>10</sup> : אִם  
 יִמְדוּ שָׁמַיִם מִלְּמַעְלָה וַיַּחְקְרוּ<sup>11</sup> מוֹסְדֵי־אָרֶץ לְמַטָּה גַם  
 אֲנִי אִמָּאס<sup>12</sup> בְּכָל־יָרֵעַ יִשְׂרָאֵל : שָׁבַע בְּעַמִּים בַּיּוֹם הַלֵּלְתִּי<sup>13</sup>  
 אוֹתָהּ : בְּאַלֹהִים הַלֵּלְנָה כָּל־הַיּוֹם : הִלְלִי אֱלֹהֶיהָ צִיּוֹן :  
 אֲהַלֵּלָהּ שֵׁם אֱלֹהִים בְּשִׁיר : לֹא הִמַּתִּים<sup>14</sup> וַיְהַלֵּל יְהוָה :  
 לִבִּי שִׁכְלוֹ<sup>15</sup> וַיְהַלֵּל אִישׁ : כָּל־הַנִּשְׁמָה<sup>16</sup> תְּהַלֵּל יְהוָה : רָנִי<sup>17</sup>  
 וְשִׁמְחִי בֵּת צִיּוֹן : רָנּוּ שָׁמַיִם וְגִיל<sup>18</sup> אָרֶץ : הִקְיֹצוּ<sup>19</sup> וְרִנְנוּ  
 שִׁכְנֵי<sup>20</sup> עָפָר<sup>21</sup> : כְּהִנֵּיָהּ אֵלֶיךָ<sup>22</sup> יֵשַׁע<sup>23</sup> וְחַסְדֵיהָ<sup>24</sup> רִנּוֹ  
 וְרִנְנָה : אִזּוֹ יִדְלַג<sup>25</sup> כָּאִיל בַּסֶּחַ<sup>26</sup> וְתָרֹן לְשׁוֹן אֵלֶם : תִּרְנֹן  
 לְשׁוֹנֵי צִדְקָה : תִּרְנְנָה שִׁפְתֵי : בְּבִרְמִים<sup>27</sup> לֹא יִרְנֹן :  
 מוֹצֵאֵי בֶקֶר וְעֹרֵב תִּרְנִין : לֵב אֶלְמָנָה אֲרִנִין : הִנֵּה

<sup>6</sup> גִּלִּי to roll, roll away, remove, in *Hith.* to roll one's self, to wallow. <sup>7</sup> נָבַל to wither, waste. <sup>8</sup> The vine. <sup>9</sup> סָפַר to number.

<sup>10</sup> חָקַר to search. <sup>11</sup> מָאָס to despise. <sup>12</sup> הִלֵּל to praise; in *Hith.* to praise one's self, to boast. <sup>13</sup> A dead person. <sup>14</sup> Sense, understanding.

<sup>15</sup> Soul. <sup>16</sup> רָנָן to shout, to sing. <sup>17</sup> גִּיל to rejoice. <sup>18</sup> Awake.

<sup>19</sup> שִׁכֹּן one that dwells. <sup>20</sup> Dust. <sup>21</sup> לָבַשׁ to dress, to clothe. <sup>22</sup> Salvation. <sup>23</sup> A pious man. <sup>24</sup> דָּלַג to jump. <sup>25</sup> The lame. <sup>26</sup> Dumb.

<sup>27</sup> בֵּרֶם a vineyard.

יְדִי עֲמֹךְ לְהִסָּב אֵלַיךְ אֶת־כָּל יִשְׂרָאֵל אֶתָּה הַסִּבְתָּ  
 אֶת־לִבִּי : הִסָּבִי עֵינַיךְ מִנִּגְדִּי : וַיִּסָּב ° אֱלֹהִים אֶת־הָעַם :  
 אֵל תִּתְּהִלֵּל בְּיוֹם מָחָר כִּי לֹא תִדְרַע מֶה יֵלֵד יוֹם : בְּרוּב  
 עֲשָׂרָם יִתְהַלֵּל : אֵל יִתְהַלֵּל חֲכָם בְּחִכְמָתוֹ וְאֵל יִתְהַלֵּל  
 הַגִּבּוֹר בְּגִבּוֹרָתוֹ אֵל יִתְהַלֵּל עָשִׂיר בְּעָשָׂרוֹ כִּי אִם־בְּזֹאת  
 יִתְהַלֵּל הַמִּתְהַלֵּל הַשֶּׁבַל<sup>28</sup> וַיִּדְרַע אֹתִי : וַיִּתְמַדֵּד ° עַל  
 הַיֵּלֵד שְׁלֹשׁ פְּעָמִים : וַעֲמָשָׂא<sup>29</sup> מִתְנַלֵּל בְּרָם בְּתוֹךְ  
 הַמִּסְלָה<sup>30</sup> : וַיִּירָאוּ ° הָאֲנָשִׁים כִּי הוּבָאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ °  
 עַל־דְּבַר<sup>31</sup> הַבֶּסֶף הִשָּׁב בְּאַמְתַּחַת־יָנֹף<sup>32</sup> בְּתַחֲלָה<sup>33</sup> אֲנַחֲנוּ  
 מוֹבָאִים לְהַתְנַלֵּל עָלֵינוּ וְלַהֲתַנְּבֵל עָלֵינוּ וְלִקְחַת אֹתָנוּ  
 לְעִבָּדִים וְאֶת־חֲמֹרֵינוּ :

<sup>28</sup> To understand, to contemplate. <sup>29</sup> And Amasa. <sup>30</sup> A way, high-  
 way. <sup>31</sup> On account of. <sup>32</sup> אֲמַתַּחַת a sack. <sup>33</sup> At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

## CHAPTER VII.

## DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs arise from the latter having either (נ), or one of the *quiescents* ו, י, ה, א, as a constituent part of their *roots*. But the root may have both נ and one of the *quiescents*, at the same time, as radicals—as, for instance, נָשָׂא *to bear, to carry, to lift up*; נָטָה *to stretch out, bend, incline*:—or it may have two *quiescents*, as, אָבָה *to be willing, to consent*; יָצָא *to issue, to go out*; יָרָא *to fear*; יָרָה *to throw, to dart*; בּוֹא *to come*. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נ of נָשָׂא will be regulated by the rules laid down under the second conjugation (p. 127.), and we shall have for the future אֶשָּׂא (for אֶנְשָׂא), and א will be regulated by the rules laid under the sixth conjugation (p. 142.); and hence אֶשָּׂא, with (ט) under the second radical, instead of אֶשָּׂא or אֶנְשָׂא. Thus, likewise, the א of אָבָה will follow the rules of the third conjugation, and we shall, therefore, have in the future אֶבֶה *I shall be willing*, הֵאָבֶה, &c.; whilst the ה will follow the rules of the seventh conjugation; and we shall have in the past tense, אָבִיתִי, אָבִיָּה in the same manner as from גָּלִיתִי, גָּלִיתִי, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third נ : as, נָשָׂא *to carry*.

### Kal.

*Inf. abs.* נָשָׂא.—*Cons.* נָשָׂא or שָׂאָת, בָּשָׂאָת, לָשָׂאָת &c.—*Imp.* שָׂא, שָׂאָ &c.—*Fut.* שָׂשָׂ &c.—*Part. act.* נֹשֵׂא &c.—*Part. pas.* נִשְׂאָ.—*Past tense*, נָשָׂא &c. יָשָׂאָתִי.

### Niphāl.

*Inf.* אֲנִשָּׂא *to be carried*, בִּנְשָׂא &c.—*Imp.* אֲנִשָּׂא &c.—*Fut.* אִנְשָׂא &c.—*Part.* אֲנִשָּׂא, אֲנִשָּׂאָ &c.—*Past tense*, אֲנִשָּׂא, אֲנִשָּׂאָ &c.

### Piël.

*Inf.* נִשְׂאָ *to exalt*, בִּנְשָׂא &c.—*Imp.* נִשְׂאָ &c.—*Fut.* נִשְׂשָׂא.—*Part. act.* נִשְׂאָ, בִּנְשָׂא.—*Part. pas.* נִשְׂאָ, בִּנְשָׂא.—*Past tense*, נִשְׂאָ, נִשְׂאָָ &c.

### Puāl.

*Inf.* אֲנִשָּׂא\*.—*Fut.* אִנְשָׂא.—*Part.* אֲנִשָּׂא.—*Past tense*, אֲנִשָּׂא, אֲנִשָּׂאָ &c.

### Hiphil.

*Inf.* אֲשִׁיחַ or אֲשִׁיחַ *to cause to bear*.—*Imp.* אֲשִׁיחַ.—*Fut.* אֲשִׁשָּׂא.—*Part. act.* אֲשִׁיחַ.—*Part. pas.* אֲשִׁיחַ.—*Past tense*, אֲשִׁיחַ—אֲשִׁיחַָ, אֲשִׁיחַָ, אֲשִׁיחַָ &c.

### Hophāl.

*Inf.* אֲשִׁיחַ.—*Fut.* אֲשִׁשָּׂא.—*Part.* אֲשִׁיחַ.—*Past tense*, אֲשִׁיחַ, אֲשִׁיחַָ—אֲשִׁיחַָ.



*Hithpaël*

*Inf.* הִתְנַשָּׂא to exalt one's self.—*Imp.* הִתְנַשָּׂא.—*Fut.* הִתְנַשָּׂא.—*Part.* מִתְנַשֵּׂא.—*Past tense,* הִתְנַשָּׂא.

141. First radical נ, and third ה : as, נָתַח to incline, to stretch out.

*Kal.*

*Inf.* נָתַח — נָתַח, נָתַח. — *Imp.* נָתַח, *f.* נָתַח. — *Fut.* נָתַח or נָתַח. — *Part. act.* נָתַח, *f.* נָתַח. — *Part. pas.* נָתַח *f.* נָתַח. — *Past tense,* נָתַח, נָתַח — נָתַח.

*Niphāl.*

*Inf.* הִנָּח — הִנָּח. — *Imp.* הִנָּח. — *Fut.* הִנָּח. — *Part.* הִנָּח, *f.* הִנָּח. — *Past tense,* הִנָּח, הִנָּח — הִנָּח.

*Piël,*

*Inf.* נָתַח — נָתַח\*. — *Imp.* נָתַח. — *Fut.* נָתַח. — *Part. act.* נָתַח. — *Part. pas.* נָתַח. — *Past tense,* נָתַח, נָתַח — נָתַח.

*Puāl and Hithpaël*

Need no further explanation, as the former is formed by substituting (ו) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

*Hiphil.*

*Inf.* הִנָּח — הִנָּח, הִנָּח. — *Imp.* הִנָּח or הִנָּח, *f.* הִנָּח. — *Fut.* הִנָּח or הִנָּח, הִנָּח or הִנָּח, הִנָּח or הִנָּח, הִנָּח or הִנָּח, הִנָּח or הִנָּח.

\* As לִכְבוֹת-נְכוֹת.

וּפָּחַ &c.—*Part. act.* פָּחַח.—*Part. pas.* פָּחִיח.—*Past tense,* פָּחַח, פָּחִיחָה—*הִפְּחִיתִי*, &c.

### Hophal

Takes (ִ) instead of (-) and (י); as, *Fut.* פָּחִיחָה.—*Past tense,* פָּחִיחָה—*הִפְּחִיתִי*.

142. First radical א, and third ה : as, אָפַח to bake.

### Kal.

*Inf.* אָפַח—אָפּוֹת, אָפּוֹת.—*Imp.* אָפֵח, *f.* אָפִי.—*Fut.* אָפֵח, *f.* אָפִי.—*Part. act.* אָפֵח, *f.* אָפִי.—*Part. pas.* אָפֵח, *f.* אָפִי.—*Past tense,* אָפַח, אָפְּחָה—*אָפִיתִי*.

### Niphal.

*Inf.* אָפַח to be baked, אָפּוֹת, אָפּוֹת.—*Imp.* אָפֵח.—*Part. pas.* אָפֵח, &c.

143. First radical י, and third א : as, יָצָא to go out, יָרָא to fear,

### Kal.

*Inf.* יָצָא—יָצֵאת, יָצֵאת.—*Imp.* יָצֵא, *f.* יָצֵא, *f.* יָצֵא.—*Fut.* יָצֵא, יָצֵא, יָצֵא.—*Part. act.* יָצֵא, יָצֵא, יָצֵא.—*Part. pas.* יָצֵא, יָצֵא, יָצֵא (like מָלָא)—*Part. pas.* יָצֵא, יָצֵא, יָצֵא.—*Past tense,* יָצָא, יָצָא, יָצָא.—*Part. pas.* יָצֵא, יָצֵא, יָצֵא.—*Past tense,* יָצָא, יָצָא, יָצָא.—*Part. pas.* יָצֵא, יָצֵא, יָצֵא.

### Niphal.

*Inf.* יָצָא to be feared.—*Imp.* יָצֵא.—*Fut.* יָצֵא, יָצֵא.—*Part. pas.* יָצֵא, יָצֵא.—*Past tense.* יָצָא, יָצָא, יָצָא.

*Hiphil.*

*Inf.* הוֹצִיא to cause to come out, to bring out, הוֹצִיא.—  
*Imp.* הוֹצֵא, הוֹצִיאִי.—*Fut.* הוֹצִיא.—*Part. act.* מוֹצֵא.—  
*Part. pas.* מוֹצֵא.—*Past tense,* הוֹצִיא — הוֹצִיאָתִי.

*Hophal.*

הוֹצִיאָתִי.—*Fut.* הוֹצֵא.—*Past tense,* הוֹצֵא.

144. First radical י, and third ה : as, יָרָה to throw, to shoot.

*Kal.*

*Inf.* יָרָה, יָרִיתִי, יָרִיתָ, יָרִיתָ.—*Imp.* יָרֵה *f.* יָרִי.—*Fut.* יָרֵה, יָרִי.—*Part. act.* יָרֵה, *f.* יָרִי.—*Part. pas.* יָרִי, *f.* יָרִי.—*Past tense,* יָרָה, יָרִיתָ, יָרִיתָ *f.*

*Niphal.*

*Inf.* הִפָּרַח, הִפָּרַחְתָּ.—*Imp.* הִפָּרַח or הִפָּרַחְתָּ.—*Fut.* הִפָּרַח or הִפָּרַחְתָּ.—*Part. act.* הִפָּרַח *f.* הִפָּרַחְתָּ.—*Part. pass.* הִפָּרַחְתָּ.

*Hiphil.*

*Inf.* הוֹרָה, הוֹרָהְתָּ, הוֹרָהְתָּ.—*Imp.* הוֹרָה, הוֹרָהְתָּ.—*Fut.* הוֹרָה\*.—*Part. act.* מוֹרָה.—*Part. pas.* מוֹרָה.—*Past tense,* הוֹרָה, הוֹרָהְתָּ, הוֹרָהְתָּ *f.*

\* And without תִּיר אֶרֶב, &c.; hence יָרִי and he shot. (2 Kings xiii. 17.)

† Piel would, by analogy, be יָרָה, יָרִיתִי, as we find from יָרָה to throw, יָרִיתִי; and Hith. הִתְיָרָה similar to הִתְיָרָה he confessed.

145. Second radical ך, and third א: as, בוא *to come*.

### Kal.

*Inf.* בוא—בבוא.—*Imp.* בוא *f.* בא.—*Fut.* בא, תבא, יבא.  
*Part.* בא, תבא, יבא.—*Past tense*, בא, תבא, יבא.

### Hiphil.

*Inf.* הביא or הביא *to cause to come*, i. e. *to bring*, יביא.  
*Imp.* הביא or הביא.—*Fut.* יביא.—*Part. act.* יביא.—*Part. pas.* יביא.—*Past tense*, הביא, הביא, הביא or הביא.

### Hophal.

*Inf.* יביא.—*Fut.* יביא, יביא, יביא.—*Past tense*, יביא, יביא, יביא.

### Irregular Verbs.

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הלכתי *I went*, הולך *one that goes*, are formed from the root הלך. The same is the case with the whole of NIPHÁL, PIEL, and HITHPAËL: as, נהלכתי *I passed away*; הלכתי *I have walked frequently*; הלהלכתי &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was ילך: thus, הולך *m.* לך *f.* go, אלך *I will go*, תלך, תלכי, &c. הולך *he made go*, i. e. *he led*.—*Fut.* אולך, תולך, &c.—*Part.* מולך, &c.

The same remark will apply to several other verbs: as, **טוב** *to be good*.—*Part.* **טובה**, **טובה** &c.—*Past tense*, **טובתי**, **טובת** (like verbs of the fifth conjugation), the root is therefore said to be **טוב**. But the *future* is **אֵיטב**, **הֵיטב**; and HIPHIL, **הֵיטִיב**, **הֵיטִיב** (like verbs of the fourth conjugation), the root is therefore said to be **יטב**.

Thus, likewise, from the root **יגר** *to fear* (fourth conjugation), we have **יִגְרֵתִי** *I feared*, **יִגְרֵת**, &c.; but *Imp.* **אָגִיר**.—*Fut.* **אֶגִּיר**, **אֶגִּיר**, &c. from **גִּיר** (fifth conjugation).

From **יָכַל** *to be able*, we have **יָכַלְתִּי** *I was able*; but *future*, **אֶיכָל** *I shall be able*, **תֵּיכָל** &c., which is the future of *Hophal*, and means, lit., *I shall be made able*, or *I shall be enabled*.

From **שָׁתָה** *to drink*, we have **שָׁתִיתִי** *I drank*, **אֶשְׁתָּה** *I shall drink*. But Hiphil is formed from **שָׁקָה**: thus, **הִשְׁקָה** *he caused to drink*, **אֶשְׁקָה** *I shall make drink* (not **הִשְׁתָּה**, **הִשְׁתָּה**\*).

### *Quadriliteral and Pluriliteral Verbs.*

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals*; those that consist of more than four letters, are denominated *Pluriliterals*: as, **כָּלַל** *to support, maintain*; **לָמַחַם**† *to linger, delay*; **סָחַרְחַר** *to turn about, to flutter, palpitate*.

These are, strictly speaking, derivative verbs, and are found only in **פָּעַל**, **פָּעַל** and **הִתְפַּעֵל**. They are inflected in the

\* To the above may be added, what are by Grammarians called *mixed forms*: as, for instance, **יִרְדֵּף** (Psalm viii. 6.) in which the first and third vowel shows the word to be in KAL; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from **כָּוַל** *to contain, comprehend, sustain*.

‡ Used only in *Hith.*: **לְהִתְמַחֵם** *to stay*, (Exod. xiii.) probably compounded of **מָחָה** *what*; indicative of *delay, lingering*.

same manner as other verbs: thus, *Inf.* and *Imp.* בִּלְבֹל. *Fut.* אֲבִלְבֹל. *Part. act.* מְבִלְבֵל. — *Part. pas.* מְבִלְבָּל. — *Past tense,* בִּלְבַּלְתִּי. *Pual,* בִּלְבַּלְתִּי to be supported, maintained, אֲבִלְבֹל &c.; and *Hithpael* (by analogy) הִתְבִּלְבֵּל &c.

In the same manner, we have from שַׁעֲשַׁע to delight, take pleasure. *Hithpael,* הִשְׁתַּעֲשַׁעְתִּי I have amused myself, took delight in: and from מְהַמֵּה.

### Exercise.

וַיֵּרָא<sup>1</sup> יוֹסֵף אֶת־אָחָיו וַיִּכְרֹם<sup>2</sup> אֹתָם וַיַּתְנִכֵּר<sup>3</sup> אֱלֹהִים  
וַיְדַבֵּר<sup>4</sup> אִתָּם קִשְׁוֹת<sup>5</sup> וַיֹּאמְרוּ<sup>6</sup> אֲלֵיהֶם מַאֲיִן בָּאתֶם וַיֹּאמְרוּ<sup>7</sup>  
מֵאֶרֶץ כְּנָעַן לְשֹׁבְר־אֵכֶל<sup>8</sup>: וַיִּכְרֹם<sup>9</sup> יוֹסֵף אֶת־אָחָיו וְהֵם לֹא  
הִכִּירוּ אוֹתוֹ: וַיִּזְכֹּר<sup>10</sup> יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם<sup>11</sup>  
לָהֶם וַיֹּאמְרוּ<sup>12</sup> לָהֶם מְרַגְלִים<sup>13</sup> אַתֶּם \* לָרְאוֹת<sup>14</sup> אֶת־עֲרוֹת<sup>15</sup>  
הָאָרֶץ בָּאתֶם: וַיֹּאמְרוּ<sup>16</sup> אֵלָיו לֹא אֲדֹנָי וַעֲבָדֶיךָ בָּאוּ  
לְשֹׁבְר־אֵכֶל: וַיֹּאמְרוּ<sup>17</sup> אֲלֵיהֶם יוֹסֵף שְׁלַחוּ<sup>18</sup> מִכֶּם אֶחָד  
וַיִּקַּח<sup>19</sup> אֶת־אֲחִיכֶם וְאֹתָם הָאֲסָרוּ<sup>20</sup> וַיִּבְחֲנוּ<sup>21</sup> דְּבָרֵיכֶם וַיֵּאמְרוּ

<sup>1</sup> Instead of וַיֵּרָא, — Root יָרָא. <sup>2</sup> Root נָכַר, Hip. הִכִּיר to recognize. — Hith. to make one's self appear a stranger, to feign or to pretend not to know. <sup>3</sup> קָשָׁה hard, rough. <sup>4</sup> To purchase, chiefly food or corn; hence שֹׁבֵר and כָּר corn. <sup>5</sup> Food, from אָכַל. <sup>6</sup> זָכַר to remember. <sup>7</sup> He dreamed, hence חֲלוֹם a dream. <sup>8</sup> מְרַגֵּל a spy, from רָגַל to travel about on foot, to explore, originally derived from רָגַל the foot. <sup>9</sup> Root יָרָא. <sup>10</sup> The nakedness. <sup>11</sup> Root, שָׁלַח to send. <sup>12</sup> Root, לָקַח. <sup>13</sup> Root, אָסַר to bind. <sup>14</sup> Root, בָּחַן

אֶתְכֶם : וַיֹּאסֶף<sup>15</sup> אֶתְכֶם אֶל מִשְׁמָר<sup>16</sup> שְׁלֹשֶׁת יָמִים : וַיֹּאמֶר<sup>17</sup>  
 אֲלֵיהֶם בַּיּוֹם הַשְּׁלִישִׁי זֹאת עָשׂוּ<sup>18</sup> וְחִי<sup>19</sup> אֶת־הָאֱלֹהִים אֲנִי\*  
 יְרֵא<sup>20</sup> : אִם כִּנִּיִּם<sup>21</sup> אַתֶּם\* אַחֲרֵיכֶם אֶחָד יֹאסֶר בְּבֵית מִשְׁמָרְכֶם  
 וְאַתֶּם לָכֵן<sup>22</sup> הִבִּיאוּ שָׁבֵר רַעֲבוֹן<sup>23</sup> בְּתִיכֶם : וְאַת־אַחֲרֵיכֶם  
 הִקְטַן תִּבִּיאוּ אֵלַי וַיֹּאמְנוּ<sup>24</sup> דִּבְרֵיכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ\*  
 כֵּן : וַיֹּאמְרוּ<sup>25</sup> אִישׁ אֶל אַחֵיו אָבֵל<sup>26</sup> אֲשָׁמִים<sup>27</sup> אֲנַחְנוּ\* עַל  
 אַחֲנוּ אֲשֶׁר רָאִינוּ<sup>28</sup> צָרַת<sup>29</sup> נַפְשׁוֹ בְּהִתְחַנְנוּ<sup>30</sup> אֵלֵינוּ וְלֹא  
 שָׁמַעְנוּ עַל־כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וַיַּעַן<sup>31</sup> רְאוּבֵן  
 אֶתְכֶם לֵאמֹר הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֵאמֹר אֵל תִּחַטָּאוּ<sup>32</sup>  
 בְּיֶלֶד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמּוּ הִנֵּה גִדְרִישׁ<sup>33</sup> : וְהֵם לֹא יָדְעוּ  
 כִּי שִׁמְעָ\* יוֹסֵף כִּי הַמְּלִיץ<sup>34</sup> בִּינְתָם : וַיִּסֹּב<sup>35</sup> מֵעַל־יָהֶם וַיִּבְךְ\*<sup>36</sup>  
 וַיָּשָׁב<sup>37</sup> אֲלֵיהֶם וַיִּדְבֹּר<sup>38</sup> אֲלֵיהֶם וַיִּקַּח<sup>39</sup> מֵאֵתְכֶם אֶת־שְׁמֵעוֹן  
 וַיֹּאסְרוּ אֹתוֹ : לְעִינֵיהֶם וַיִּצּוּ<sup>40</sup> יוֹסֵף וַיִּמְלֵאוּ<sup>41</sup> אֶת־כְּלֵיהֶם  
 בָּר וּלְהַשִּׁיב בְּסִפֵּיהֶם אִישׁ אֶל שֶׁקֶף<sup>42</sup> וּלְתִית<sup>43</sup> לָהֶם צָדָה<sup>44</sup>  
 לָדָרֶךְ : וַיִּשְׁאוּ<sup>45</sup> אֶת שִׁבְרָם עַל חֲמִרֵיהֶם וַיִּלְכוּ מִנָּשָׁם :

to try, to prove. <sup>15</sup> Root, אָסַף. <sup>16</sup> A prison, from שָׁמַר to guard.

<sup>17</sup> Root, עָשָׂה. <sup>18</sup> Root, חָיָה. <sup>19</sup> Root, יָרֵא to fear. <sup>20</sup> כֵּן right, honest.

<sup>21</sup> Root, יָלַד. <sup>22</sup> Hunger. <sup>23</sup> And they shall be verified. <sup>24</sup> But,

verily. <sup>25</sup> אָשָׁם to be guilty. <sup>26</sup> Root, רָאָה. <sup>27</sup> צָרָה anguish. <sup>28</sup> Root,

חָזַן; in Hith, to beseech, entreat. <sup>29</sup> Root, צָנָה to exclaim, answer.

<sup>30</sup> חָטָא to sin. <sup>31</sup> דָּרַשׁ to require. <sup>32</sup> An interpreter. <sup>33</sup> Root, סָבַב.

<sup>34</sup> Root, בָּכָה to weep. <sup>35</sup> Root, שׁוּב to return. <sup>36</sup> Root, צִוָּה to

command. <sup>37</sup> Root, מָלָא to fill. <sup>38</sup> שֶׁקֶף a sack. <sup>39</sup> Root, נָתַן—

נָתַת. <sup>40</sup> Provision, from צָדָה to hunt. <sup>41</sup> Root, כָּשָׂא.

*Objective Pronominal Affixes.*

148. The objective pronouns *me* אֲתִי, *thee* אֶתָּךְ, אֶתָּךְ, *him* אֹתוֹ, *her* אֹתָּהּ, &c., (See Table IX.) are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, פָּקַדְנִי *visit-me*, בֵּרַכְנִי *bless-me*, for פָּקַד *visit*, אֲתִי *me*, בֵּרַךְ *bless* אֲתִי *me*.—פָּקַדְנִי *he-visited me*, בֵּרַכְנִי *he-blessed me*, for פָּקַד *he visited* אֲתִי *me*, אֲתִי.—פָּקַדְתִּיךָ *I-have-visited-thee*, for אֶתָּךְ אֲתִי. אֶפְקְדְּךָ or אֶפְקְדְּהָ *I-shall-visit-him*, for אֹתוֹ אֶפְקְדְּךָ.

The following are the terminations by which the objective pronouns are indicated—

נִי *me*, ךְּ *thee*, m. ךְּ *thee*, f. וּ or הוּ *him*, הָ or הָ *her*. נוּ *us*, כֶּם *you*, m. כֶּן *you*, f. ם *them*, m. ם *them*, f\*.

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

*Obs.*—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

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\* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*. &c. (See Table II. III.); and from the terminations הִי, הָ, &c. which are used to indicate the *personal pronouns*, *I*, *thou*, &c.



*Exercise.*

אֶהְבֶּתִּי<sup>1</sup> אֶתְכֶם אָמַר<sup>2</sup> יְהוָה, וְאָמַרְתֶּם בְּמֶה אֶהְבֶּתְנִי :  
 אֵיךְ<sup>3</sup> תֹאמַר אֶהְבֶּתִּיךָ וְלִבְךָ אֵין אֵתִי : וְתֹאמַר אִשָּׁת  
 שְׁמִישׁוֹן אֵלָיו, רַק שְׂנֵאתִנִּי, וְלֹא אֶהְבֶּתְנִי : יִקְרָתִי<sup>5</sup> בְּעֵינַי,  
 תְּכַבֶּדְתִּי<sup>6</sup> וְגַם אֶהְבֶּתִּיךָ : כִּלְתִּיךָ<sup>7</sup> אֲשֶׁר אֶהְבֶּתְךָ יִלְדְתִי<sup>8</sup> :  
 וְיִקְרָא<sup>9</sup> אֶת שְׁמוֹ שְׁלֹמֹה, וַיְהִי אֶהְבִּי : עֲתָה יִשְׁאַהֲבֵנִי  
 אִישׁ<sup>10</sup> : וַיָּבֹא<sup>11</sup> דָּוִד אֶל שָׁאוּל, וַיַּעֲמֵד<sup>12</sup> לְפָנָיו, וַיִּשְׁאַהֲבֵהוּ<sup>13</sup>  
 מְאֹד : וַיִּקַּח<sup>14</sup> אֶת רִבְקָה, וַתְּהִי לוֹ לְאִשָּׁה, וַיִּשְׁאַהֲבֶהָ<sup>15</sup> :  
 וַיִּשְׁנֶאֱהָ<sup>16</sup> אֶמְנוֹן שְׁנֵאָה גְדוֹלָה מְאֹד, כִּי גְדוֹלָה הָשְׁנֵאָה  
 אֲשֶׁר שְׁנֵאָה מֵאֶהְבָּה אֲשֶׁר אֶהְבָּה : הֲלֹא<sup>17</sup> מִשְׁנֵאָה יְהוָה  
 אֲשֶׁנָּה, תְּכָלִית<sup>18</sup> שְׁנֵאָה שְׂנֵאתִים : רָאָה אֵיבִי כִּי רַבּוֹ,<sup>19</sup>  
 וְשְׁנֵאת חֶמֶס<sup>20</sup> שְׁנֵאָה<sup>21</sup> : כָּל־אֲחֵי רֵשׁ שְׁנֵאָהוּ : בְּנֵי קְנֵה  
 חֶקֶמָה, אֵל תַּעֲזֹבֶהָ<sup>22</sup> וְתִשְׁמְרֶהָ<sup>23</sup> אֶהְבָּה וְתִצְרֶהָ<sup>24</sup> תְּכַבֶּדְךָ<sup>25</sup>  
 כִּי תִחַבֶּקְנָה<sup>26</sup> : אִם רָעַב שְׁנֵאָה תִּאֲכִלְהָ לָחֶם, וְאִם צִמָּא  
 תִּשְׁקֶהָ<sup>27</sup> מַיִם : אֵל תִּזְכֹּחַ<sup>28</sup> לֵץ פֶּן יִשְׁנֵאָה, הוֹכֵחַ לְחֶקֶם  
 וַיִּשְׁאַהֲבֶהָ :

<sup>1</sup> אֶהְבֶּתִּי to love. <sup>2</sup> אָמַר to say. <sup>3</sup> How. <sup>4</sup> שְׂנֵאָה to hate. <sup>5</sup> To be rare, esteemed. <sup>6</sup> Thou art honorable. <sup>7</sup> כִּלְתִּי a daughter-in-law. <sup>8</sup> יִלְדִּי to bring forth, to bear children. <sup>9</sup> My husband. <sup>10</sup> Is it not, behold. <sup>11</sup> The end, extremity of. <sup>12</sup> They are many. <sup>13</sup> Violence. <sup>14</sup> To forsake. <sup>15</sup> To keep, preserve. <sup>16</sup> נָצַר to guard, watch. <sup>17</sup> כָּבֵד to honor. <sup>18</sup> חִבַּק to embrace, <sup>19</sup> שָׁקָה Hip. to make drink. <sup>20</sup> יָכַח to reprove.

## CHAPTER VIII.

## מְלִיּוֹת PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article*, and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*—

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and ט in אֶרֶץ towards-the-land, מֵאֶרֶץ from-the-land;— the ו and ל in וּלְאֶרֶץ and-to-the-land. (See prefixes, p.p. 37—39.)

152. The *Separable* consist of entire words: as, עַתָּה now, הַיּוֹם to day, יוֹמָם during the day, לְפָנִים formerly, לְפָנַי before, מִפְּנֵי because, עַל upon, כֵּן so, אִין not, הַיטב well, מְהֵרָה, מְהֵרָ soon, quickly, מִדּוּעַ wherefore, הִן behold, הֵבָה come! go to!

153. Many particles admit of the pronominal affixes. (Page 58.) These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English Language may require it: thus—

אֵין *not*, אֵינְךָ *not I*, or *I am not*, אֵינְךָ *not THOU*, or *thou-art-not*.  
 יֵשׁ *there-exists*, יֵשְׁךָ *THOU-existest*, or *thou-art*; יֵשׁוּ הֵאָרֶץ *HE-exists*, or *he is*,

אֵי, אֵיךָ *where, in what place*, אֵיךָ *where-is-HE*, אֵימָן *where-are-they*,

בְּגִלְלִי *on account, for the sake*, בְּגִלְלִי *for-MY-sake*; בְּגִלְלֶךָ *for-THY-sake*, בְּגִלְלֶכֶם *for-YOUR-sake*. (See Art. 28.)

וְלִי *besides, except*, וְלִי *besides-ME*; וְלִי *besides*, or *except-THEE*.

לְפָנַי *before*, לְפָנַי *before-ME*, לְפָנֶיךָ *before-THEE*; לְפָנָיו *before-HIM*.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs\*, used for the purpose of modification. Many of them are compounded of several

\* I do not wish to be understood as if I meant to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, מָלֵא *to be full*, מָלֵא *full*, are probably compounded of מַה *what*, לֹא *not*, i. e. *what will not contain more*; מָאֵן *to refuse*, from מַה and אֵין *not*; הָרָה *calamity*, from הֵי *alas! wo!* פֶּזֶן *to be distracted, to be in a wavering, uncertain state of mind*, from פֶּן *perhaps* (itself derived from פָּנָה *to turn*). See *Aben Ezra* in צְחֹת, and *Kimchi* in שְׂרָשִׁים on the word אֶפְיָנָה. (Psalm lxxxviii. 15.)

words ; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention : thus—

עַתָּה is evidently derived from עֵת *time*, and means *present time* ; and hence, *now*.

לְפָנַי is evidently the noun פָּנִים (*the face, countenance, front*), in its *absolute* state, with the prefix ל ; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לְפָנֶיךָ is the same noun, in its constructive state, with the prefix ל ; and means, literally, *to-the-face-of*, and hence *before*.

מִפְנֵי is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or from that which is *before, in front* ; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מִלְּפָנַי (compounded of מִן + לְפָנַי) *away from, from-the-presence-of* ; עַל־פָּנֶיךָ *upon-the-surface-of*, &c.

הַיּוֹם *to-day*, is the noun יוֹם with the definite ה ; lit. *this day* : and \* יוֹמָם *by day, during the day*, is evidently derived from the same noun.

עַל *upon*, is derived from עָלָה † *to ascend*. From the same root are derived מַעְלָה *upwards*, מִמַּעַל *from-above*, &c.

כֵּן *so*, is derived from the verb כּוּן the primary signification of which is, *to adapt, to adjust* ; and hence, *to prepare, to establish, to fashion*. From כֵּן are formed אֵכֵן *it is so, truly, behold*, לָכֵן *therefore*, עַל־כֵּן *upon this, hence*.§

\* Several other *adverbs* have this termination : as, רִיקָם *with-empty-hands* (from רִיק *emptiness, vacuity*).—חִנָּם *gratuitously, without cause* (from חֵן *grace, favor*).—This termination is, however, not peculiar to *adverbs*, as several nouns have the same : thus, סֻלָּם *a ladder*, עוֹלָם *eternity*.

† *Kimchi* derives this Particle from the noun, עַל *the upper part*, which, however, is itself derived from עָלָה.

§ For further explanation of this particle, see *Vindiciæ Hebraicæ*, page 52.

אין is the constructive form of אין, which signifies *non-existence*, *not extant*. Its antithesis is יש, which means, *actual existence*, *real being*; and hence יש\* *there-is-in-being*, *extant*, *there exists*.

היטיב *well*, is the infinitive (Hiph.) of the verb יטב *to be good*, and means, literally, *to-make-good*.

מהר *soon*, *quickly*, is the infinitive or imperative of מהר *to hasten*.

הבה *go to!* is a derivative from יתב *to give*, *yield*.

איפה *where*, is compounded of אי a particle of interrogation, and פה *here*; and איכה, איך *how*, of אי, and כה *thus*.

מדוע is compounded of מה *what*, and ידוע, (or, according to *Kimchi*, from מה and ידע), literally, *what is known?* *what is the motive or impelling cause?* From מה comes likewise למה, literally, *to what*, i. e. *for what purpose?* and כמה *how many?* *how long?* literally, *as-what*, i. e. *as what number?* *as what time?*

הנה *here* מנה *hence*, are compounded of the demonstrative זה *this*, and the inseparable particles ב and מ, lit. *in this*, *from-this*: the word *place* being understood.

155. There are indeed, many particles—as, for instance, לא *not*, הן הנה *behold!* מתי *when*, אם *if*, *provided*, &c.—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is, however, very probable, that even these are derivatives. Thus, לא is probably derived from לאה *to be weary*, *to be exhausted*, *to labour in vain!* and hence

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\* In Chaldaic אית, Syriac ܐܝܬ Arabic ايس. In these languages it is used negatively לית, לית (compounded of לא and אית) *there is not*. In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אין (Psalm cxxxv. 17); and then it is a pleonasm, as אין already expresses the notion of non-existence.

הָאָהָרָהּ *beyond, far off, out of reach*. הֵן, הִנֵּה, הִנֵּה are probably mere exclamations for the purpose of soliciting attention; מָתַי *when, at what time?* appears to be a compound of מָה *what*, and עֵת *time*; and אִם *if* (if needs we must have a *triliteral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected*\*.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed, is here subjoined:—

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\* The primary signification of the primitive from which this and several other words are derived, appears to be *correlativeness*, or the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other; as, for example, אִם *the female parent, the mother*; אֱמֶת *the truth*, i. e. the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.* as found in the following words, אֶלֶם, אֶלֶם, אֶלֶם *a nation, kingdom*, עַם *a people*; עֲמִית *an associate, neighbour*; עֲמִית *corresponding*; לְעֵמֶךָ *towards, opposite*; תָּאֵם *to entwine*, תְּאֵמִים *twins*, אָמִן *a foster-father*, אִמָּת *a foster-mother*, תָּם *innocent, complete, upright*, תָּמִים *perfect*; אָמִן, אֱמוּנָה *faith, confidence, adherence*. Hence, likewise, the particle עִם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלֶכְךָ עִמִּי וְהִלַּכְתִּי *if thou wilt go with me, then I will go*, i. e. attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me.

אָבֵל { *but, yet, nevertheless, indeed.*  
 אֲבוֹי { *ah! woe! alas!*  
 אֹי, אֲוִיָּה, הוֹי { *ah! woe! alas!*  
 אָהָה, הָהָה { *ah! woe! alas!*  
 אוֹ—אוֹ, אוֹ or, or—either.  
 אֲוִלִּי perhaps, suppose.  
 אֲוִלָּם surely, verily.  
 אָז, אֲזִי then, at that time.  
 אַחֲרֵי { *back, backward, behind.*  
 אַחֲרֵינִי backwards.  
 אַחֲרֵי { *after, behind, beyond.*  
 אֲחֵרִי { *after, behind, beyond.*  
 אֲט, לֵאט slowly, softly.  
 אֵי, אֵיפֹה where, where now?  
 אֵיכָּה, אֵיכָּה { *how, in what manner?*  
 אֵיכָּה, אֵיךְ { *how, in what manner?*  
 אֵין, אֵל, לֹא { *no, not.*  
 אֵל, אֵלִי { *no, not.*  
 אֵיפֹא now, then.  
 אֵד, אֵד, רַק only, scarcely, but.  
 אֵלִי if.  
 אֵלִי woe to me!  
 אֵם if, when,  
 אֵם-לֹא if not, unless.  
 אֵמָנָם truly.  
 אֵמָשׁ last night.

אֵן, אֵנָּה whither.  
 אֵנָּה, נָא, בִּי { *pray, particles of entreaty.*  
 אֵף, גַּם also, even, likewise.  
 אֵף-כִּי { *how much more, how much less.*  
 אֵפֶס except, only.  
 אֵצֶל near, close by.  
 אֵתְמוֹל { *yesterday.*  
 אֵתְמוֹל { *yesterday.*  
 אֵת { *sign of the objective*  
 אֵתְּ, אֵתְּ, אֵתְּ { *me, me, &c.*  
 אֵת, אֵתְּ with, with me.  
 אֵלֵּל { *on account of, for*  
 אֵלֵּל { *the sake.*  
 אֵין between.  
 אֵלִי not, without.  
 אֵלֵּתִי unless, without, not.  
 אֵלֵּעֲדִי save, besides.  
 אֵי enough.  
 אֵהָא aha! exultation.  
 אֵהָלֹם hither, here.  
 אֵהָרֵבָה much.  
 אֵחוּץ besides, without.  
 אֵטָרֵם not yet, before.  
 אֵתְּ יֵתְּ יֵתְּ together, united.  
 אֵכָּה thus, so.  
 אֵכִי { *when, if, for, that, because, but.*

כְּמוֹ	as, thereabouts.
לְבַד	alone, only, besides.
לֹא	{ would ! I wish, perhaps.
לֹא־לֵא	
לֹא־לֵא	were it not.
לְמַעַן	in order.
מְאֹד	very.
מֵאֲזַי	since.
מֵאֵי	whence.
מִבֵּית	within.
מִחוּץ	without, externally.
מִלְּפָנֶיךָ	{ over, against, to- wards.
מָחָר, מִמָּחָר	
מִתַּחַת	below, downwards.
מִלְּמַטָּה	beneath.
מְעַט	a little, few.
מְעַט מְעַט	very little.
נֶגֶד, לְעֵמֶת	before, opposite.
סָבִיב	round about.

עַד, עַדְיָ	until, till.
עוֹד	again.
עַד־אֵיךָ	{ how long.?. Till when.
עַד־מָתִי	
עַד הַנֵּה	until now.
עִמָּדִי	with me.
עַקֵּב	because.
פֹּה	here.
כָּל־אֶחָד	unanimously.
פַּעַם	once.
פַּעַמַּיִם	twice.
פְּתָאוֹם	suddenly.
רִיקָם	emptily.
שְׁלֹשָׁה יָמִים	{ the day before yes- terday.
שָׁם, שָׁמָּה	
שָׁמָּה, שָׁמָּה	there, thither.
תַּחַת	beneath, instead.
תָּמִיד	constantly, always.



# SYNTAX.

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## CHAPTER I.

### INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and which

is denominated the *SUBJECT*\*, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. This second term is denominated the *PREDICATE* or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the *COPULA*.

*Obs. 1.*—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for, as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

*Obs. 2.*—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action, the *subject* or *nominative* is likewise called the *agent*.

160. In the following propositions—<sup>1</sup>‘God is omnipotent.’ <sup>2</sup>‘Water is a fluid.’ <sup>3</sup>‘This water is hot.’  
<sup>4</sup>‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

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\* The subject is denominated in Hebrew, נושא *the carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the *predicate* is denominated נשוא *that which is carried* or *borne*.

161. *Obs. 1.*—The 1st and 2nd proposition in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3rd and 4th examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water is hot, was hot, will be cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘to be’\*. This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time; as  $\text{הָיִיתִי מֶלֶךְ}$  (A) *I was a king*,  $\text{אֶהְיֶה גָדוֹל}$  (B) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxtaposition of the words: as,  $\text{יְיָ אֱלֹהִים צַדִּיק}$  (C) *God (is) just*.— $\text{הָאִישׁ גָּדוֹל}$  (D) *The man (is) great*.  $\text{אַתָּה קָדוֹשׁ}$  (E) *Thou (art) holy*:—or the pronouns  $\text{הֵמָּה}$ ,  $\text{הִיא}$ ,  $\text{הוּא}$ ,  $\text{הֵן}$ , are used to represent the copula; as,  $\text{יְהוָה הוּא אֱלֹהִים}$  (F) *The Lord is God*,— $\text{יְהוָה הִיא חֵכְמָה}$  (G) *The fear of the Lord is wisdom*.

### *Words employed to express the Subject.*

163. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

\* This verb is often used to express simple existence; as, *God is*, in which case it is itself the predicate.

† The words *within* crotchets are not expressed in Hebrew.

in Prop. E.) : or an *Adjective*, or an *Infinitive*. (See Prop. H. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represent an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכֵם יָרָא וְקָר מֵרָע (B) *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive* (name of an action) may be used as the subject, or as the predicate\*: thus, יִרְאָהוּ הַיְהוָה הִיא חָכְמָה וְסוּר מִרָע בִּינָה. *The fear of the Lord is wisdom; and to depart from evil (is) understanding*.

### *Words used for the Predicate.*

165. The Predicate may be a *Noun*, (as in Prop. A. Art. 162.):—an *Adjective*, (as in Prop. B. Art. 162.) or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אֲבָרָהָם עָמַד *Abraham stood*, עָמַדְתִּי *I stood*; which expressions are equivalent to אֲבָרָהָם הָיָה עוֹמֵד *Abraham was standing*, הָיִיתִי עוֹמֵד *I was standing*.

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\* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חָכְמָה, חֲכָמִים. (See adjectives, Art. 85.)

Thus likewise, *I walk, he writes, she writes*, may be resolved into *I am walking, he is writing, &c.*

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: thus, *הָיָא פּוֹתֵב, הָיָא פּוֹתֵב, אֲנִי הוֹלֵךְ*, lit. *I am a walker. He is a writer, &c.* (See Art. 17, 124.)

167. *Obs. 2.*—The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word: as, *יָשַׁב* *he dwelt*, *אֲנִי יָשַׁב* *I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects; one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, *אֲבְרָהָם יָשַׁב* *Abraham he dwelt*, *אֲנִי יָשַׁבְתִּי* *I I-dwelt\**, *שָׂרָה צָחָקָה* *Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *apposition*; and in translating such phrases into English, the pronoun must be omitted: thus *וַיֹּאמֶר אֱלֹהִים* *and God said* (not, *and he said, God, nor, and he, God, said*).

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action, passion*, or their contraries, want of action or passion, or a state of being dependent, in some measure, on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

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\* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

*quantity* (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as, *I am, was, shall be, wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, חֲלִיִּי *I was sick*, יִחְכַּם *he shall be wise*, יִגְדֹּל *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, חֲלִיִּי חוֹלָה *I was sick*, יִחְכַּם יִהְיֶה *he shall be wise*.

169. *Obs.* 4.—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, לֵץ חֲיִין חֲמָה יִשְׁכַּר *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); אִשָּׁת חַיִּל עֲטֹרַת בַּעֲלָהּ *a virtuous woman (is a) crown of [to] her husband* (Prov. xii. 4).

### *Concord between the Subject and its Predicate.*

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

*Obs.*—When the predicate is a noun (Art. 165.) it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say הָאִשָּׁה גְּדוֹלָה or הָאֲנָשִׁים גְּדוֹלָה as it would be to say הָאִשָּׁה מְלֵךְ or הָאֲנָשִׁים מְלֵךְ. (See Art. 85.)

*Of the several kinds of Propositions.*

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its *subject*: as, אָדָם לְעָמַל יוֹלֵד *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its *subject*: as, בָּא אָדָם *a man came*, אֲנָשִׁים בָּאוּ *men came*.

*Obs.*—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m. אַחַת f. one*, is used for the indefinite article: as, נָבִיא אֶחָד זָקֵן *an old prophet* (2 Kings xiii. 11); אִשָּׁה אַחַת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman\**.

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

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\* Hence the origin of the indefinite article, *a, an*: German, *ein, eine*; French, *un, une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples).

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both: as, *אֲבִרָהֶם וְשָׂרָה זְקֵנִים* Abraham and Sarah (were) old (Gen. xviii); *וְהָאָרֶץ הָיְתָה תְּהוֹ וָבֵהוּ* and the earth was formless and void (Gen. i. 2); *וַתַּעַן רָחֵל וְלֵאָה* and Rachel and Leah answered and said (Gen. xxvi. 14); *וּמִצְרַיִם אָדָם וְלֹא אֵל וְסוּסֵיהֶם בָּשָׂר וְלֹא רֹחַ* and the Egyptians (are) men, and not God; and their horses (are) flesh, and not spirit (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates*: thus, the first example is equivalent to ‘Abraham was *old*,’ and ‘Sarah was *old*,’ and the second, to ‘The earth was *formless*,’ and ‘The earth was *void*.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as *הַמֶּלֶךְ חָכָם הוּא* he (is a) King; *הַמֶּלֶךְ חָכָם* the King (is) wise.

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words: as—



אָנִי חַתָּן יִתְרוֹ בָּא <sup>(A)</sup> *I thy-father-in-law Jethro (am) coming.*

זֶה דָּוִד הַמֶּלֶךְ <sup>(B)</sup> *This (is) David the-King.*

מְלִכֵי יִשְׂרָאֵל הֵם מְלִכֵי חֶסֶד <sup>(C)</sup> *(The) kings-of Israel are kings of mercy\*.*

נַעֲמָן שַׂר צְבָא מֶלֶךְ אֲרָם הָיָה אִישׁ גָּדוֹל <sup>(D)</sup> *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

הָאִישׁ אֲשֶׁר נִמְצָא הַנֶּבִיעַ בְּיָדוֹ הוּא יִהְיֶה עֶבֶד <sup>(E)</sup> *The man in whose-hand the cup was found, he shall be a slave.*

180. Obs. 1.—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro.* (the subject of Prop. A.) and the words, *David the king,* (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive* case, and by the *possessive* case†, or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predicate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus. מְלִכֵי (not מְלָכִים). The

\* *i. e.* Merciful kings.

† It is almost needless to observe that *possession* is but one of the numerous relations denoted by this case.

student will likewise observe that this mode of *construction* is often used, where in English, we should use an adjective (epithet) as the qualifying word: thus, מְלִכֵי חֶסֶד *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2.*—In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3.*—In Prop. E. the leading word מְלִכֵי is defined by a proposition. In such cases the leading word must be followed by the relative מִי, or by its equivalents הַ, שֶׁ (Art. 95, 100).

183. *Obs. 4.*—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite*: or they are all *definite*: or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

*All Indefinite.*

- אִשָּׁה אֶלְמָנָה *A woman a widow, i. e. a widow woman.*  
 אִישׁ טוֹב *A man good, i. e. a good man.*  
 אֶרֶץ טוֹבָה וְרַחֲבָה *A land good and extensive, i. e. a good and extensive land.*

*All Definite.*

- הָאִשָּׁה הָאֶלְמָנָה *The woman the widow, i. e. the widow woman\*.*  
 הָאִישׁ הַטוֹב *The man the good, i. e. the good man.*  
 הָאֶרֶץ הַטוֹבָה וְהָרַחֲבָה *The land the good and the extensive, i. e. the good and the extensive land.*  
 שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king.*  
 הָאִישׁ הַזֶּה *The man the this, i. e. this man.*  
 הָאֲנָשִׁים הָאֵלֶּה *The men the these, i. e. these men.*  
 הָאִישׁ הַהוּלֵךְ *The man the goer, i. e. the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term whether simple or complex, is the *subject*, and the indefinite term is the *predicate*: thus—

- \* הָאִשָּׁה אֶלְמָנָה *The woman (is a) widow.*  
 הָאִישׁ טוֹב or טוֹב הָאִישׁ *The man (is) good, or good is the man.*  
 הָאֶרֶץ טוֹבָה וְרַחֲבָה *The land (is) good and extensive.*  
 זֶה הָאִישׁ *This (is) the man†.*  
 אֵלֶּה הָאֲנָשִׁים *These (are) the men.*  
 הָאִישׁ הוֹלֵךְ *The man goes.*

\* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, אַתָּה אִישׁ *thou (art a) man*, אַתָּה הָאִישׁ *thou (art) the man*, מִי הָאִישׁ *who (is) the man*, מָה אָנוּשׁ *what (is) man*.

RULE III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—  
 וְהָם הוּא אָבִי כְנָעַן *and Ham was the father of Canaan\**  
 (Gen. ix. 18); וְהַמְּכָתֵב הָמָּה אֱלֹהִים מַעֲשֵׂה *and the tables were (the) work of God, and the writing was (the) writing of God †* (Ex. xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

\* Compare the phrase וְהָם אָבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of the sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, הַקוֹל הוּא יַעֲקֹב *the voice is (the) voice of Jacob* ; הַבָּנוֹת בְּנֵי יַעֲקֹב *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed.*

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, **אין**, **לא**, **אל**, **בל**, **בִּלְתִּי**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

**אין** indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוסף בבור** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; **הַיֶּלֶד אֵינֶנִּי** *the child is not* (Gen. xxx), lit. *the child, he exists not*, or *is not here*; **אֵינֶנִּי נָתֵן לָכֶם סֵבֶן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw*.

**לא** indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לאָ נָתַן** *he gave not*, **לאָ יִתֵּן** *he shall not give*; thus, **אַתָּה אָדָם וְלֹא אֵל** signifies, *thou art a man and not a god*; whereas **אֵל וְאֵין אֵל** would signify, *and there is no God*.

**בל** has the same signification as **לא**, but is chiefly used in poetry.

**אל** is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

**בִּלְתִּי** is chiefly used before *infinitives*.

### *Subordinate Members of a Proposition.*

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense\*: such, for instance, are the words *אֶת־כָּל־אֶחָיו*, and *בַּחֶרֶב*, in the following sentence *אֶת־כָּל־אֶחָיו בַּחֶרֶב וַיַּהַרֵג* and he slew all his brethren with the sword. Such likewise are the words *אֶת־בְּתִי לְאִשָּׁה—לְאִישׁ הַזֶּה—אֶת־בְּתִי* in the following verse,—*אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה* I gave my daughter to this man for a wife. These are generally denominated the *complements* or the subordinate parts of a proposition; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *incomplex*.

189. *Obs. 1.*—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes *בכלמ* and by the particle *את* (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs. 2.*—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate in an active transitive verb, it, must be accompanied by a word or words on which the action falls (the objective *את*); and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving, delivering, restoring, &c.* it will require both an objective and a dative case (*ל* or *אל*). If it imply *motion*, the place where the motion begins, or from which it originates (*מן* or *מ*) and where it terminates (*ל* or *אל* or *עד*) must often be expressed.

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\* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act; or briefly, in narrative sentences.

191. *Obs. 3.*—Sometimes we wish to express the *instrument* with which (ב), the purpose for which (ל), or the *place* and *time* in which (ב) the action is performed, or the intention and remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs. 4.*—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as, וַתֵּרְאֶהּ אֶת־הַיֶּלֶד *and-she-saw him, the child*, i. e. *and she saw it, namely, the child* (Ex. ii. 6); אֲנֹכִי אֲנֹכִי הוּא מְנַחֲמָם *I, I am your comforter*, i. e. *I, even I, am*, &c. (Isa. li. 12); רָפִי עָקְרָה לֹא יִלְדָּה *sing, O barren! who never bore* (Is. liv. 1); וְשִׁמְתִּי עֵינַי עַל־יָהֶם לְרָעָה וְלֹא לְטוֹבָה *and-I-will-set mine eye against them for evil*, and not for good (Amos ix. 4).

193. *Obs. 5.*—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction\*. Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יָרָא לְאמֹר אֶשְׁתִּי—פֶּן יַהַרְגֵנִי אֲנָשֵׁי הַמָּקוֹם *he feared to-say—my-sister—lest-the-men-of the-place should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and כִּי אָמַר *for-he-said*, must be supplied: יוֹנִים : עֵינֶיךָ—*thine eyes (are)—doves*, supply the word

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\* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm; but this is not the place to enlarge on such a subject.

עֵינָי *eyes-of* (Cant. i. 15); וְאִישׁ-תְּאֵנָתוֹ *eat-ye each—his-vine, and-each—his fig-tree, &c.* supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); עָשִׂיתָ—מָה זֶה *what (is) this (that) thou-hast-done*, supply אָשַׁר (Gen. iii. 13); שְׁבִי אֶלְמֶנָה בֵּית אָבִיהָ (Gen. xxviii), supply (ב) בְּבֵית *in the house of*; וְיִבְרָכֶךָ (Gen. xlv. 25), supply (מ) וּמֵאֵת *and from*; אֱלֹהֵי פִי תִרְאֵנִי (Ps. lxvi. 17), supply (ב) בְּפִי *with my mouth*; אֲגִם מַיִם (Ps. cxiv. 8), supply (ל) לְאֲגִם *into a pool-of*.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the *omission* of some word or inflection\*, which may, however, be easily supplied by the context.

## CHAPTER II.

### SYNTAX OF THE NOUN.

194. The definite הַ (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance: as, הַשָּׁמַיִם *the heaven*, הָאוֹר *the light* (Gen. i); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאָדָם אֲשֶׁר יָצַר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

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\* See Kimchi's *MICHLOL*, pp. 57, 58.



tion\* (See Art. 55): 3rd, before nouns having any of the possessive pronominal affixes † (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs.* 1.—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד *the Gilead*†,

\* There are apparently some exceptions to this rule; as, for instance הָאֹהֶל שָׂרָה *into the tent of Sarah* (Gen. xxiv. 67); הָאֵל בֵּית אֵל *the God of Beth-el* (Gen. xxxi. 13); הָאָרוֹן הַבְּרִית *the ark of the covenant* (Jos. iii. 14):—but these are elliptical expressions, in which the real noun in *construction* is omitted: thus, הָאֹהֶל שָׂרָה *into the tent*, namely, *(the) tent of Sarah*; הָאֵל בֵּית אֵל *the God*, namely, *(the) God of Bethel*.

† בְּתוֹךְ הָהָרִים (Jos. vii. 21), הַהָרֹתָיִם (2 Kings xv. 16), and a few others, are exceptions.

‡ Most of the proper names were originally *historical*, or *commemorative*: as, גִּלְעָד GILEAD, i. e. *heap of witness*, from גָּל a heap, a mound, and עֵד a witness; מִצְפֶּה MIZPEH, i. e. *a watching-place*, from צָפָה to look out, to watch (see Gen. xxxi. 47, 48); גִּלְגָּל GILGAL, from גָּלַל to roll away, remove (Jos. v. 9): or they were *epithetical*, i. e. expressive of some distinguishing quality; as, הַבְּנוֹן *the white mountain*; רְמָה *the high city or place*. In either case, they include a *common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted: thus, הַגִּלְעָד for אֶרֶץ הַגִּלְעָד or אֶרֶץ הַגִּלְעָד in the same manner as we say 'The Thames,' for 'The River Thames.'

הַגִּלְגָּל *the Gilgal*, הַלְבָּנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan*\*. (See the Notes.)

197. *Obs. 2.*—The article is used, though omitted in English, when the noun stands for the whole species or kind : as, הָאָדָם לְעֵינַיִם יִרְאֶה *man looks to the eyes*† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative* : as, הָאֲזִינוּ הַשָּׁמַיִם *give ear, O ye heavens !* lit. *give ye ear, the heavens !*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite הַ and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun : thus, הַמַּעֲלֶה *who caused THEE to go up* (Deut. xx. 1); הַמַּעֲלֶה *who caused THEM to go up ?* (Is. lxiii. 11).

### *Repetition of the Article.*

201. The article must be repeated before every noun‡ belonging to the same part of a proposition : thus, אֵלֶּה הַחֲקִים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

\* This word (יַרְדֵּן) is generally derived from יָרַד *to descend* ; but it is probably a compound of יָאָר *river*, and דָּן *Dan*, the name of a place near its source.

† *i. e.* On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words אוֹצֵר בֵּית יְהוָה and כְּלֵי הַנְּחֹשֶׁת in the next page.

*the statutes and judgments and laws* (Levit. xxvi. 46),  
 HEBREW, *the judgments and the laws*\*.

רק הכסף והזהב וכלי הנחשת והברזל נתנו אוצר  
 בית יהוה : (Josh. vi. 24.)

המסות הגדלת אשר ראו עיניך והארת והמפתים והיד  
 החזקה והורע הנטויה : (Deut. vii. 19.)

202. This rule is equally applicable to the *prefixes* and *affixes* ; and it matters not whether some of the nouns are in construction or in apposition : thus—

ויקח אברהם את־ישמעאל בְּנוֹ וְאֵת כָּל יְלִידֵי בֵיתוֹ וְאֵת כָּל מִקְנֵת כֶּסֶף  
*And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c.* (Gen. xvii. 23).

*Obs.*—When the first of several terms in *apposition* is a *proper name*, the prefix, &c. is placed before the first, and omitted before the rest, as in the preceding example, אֵת יִשְׁמָעֵאל בְּנוֹ. But when the *proper name* stands after the other terms, then the prefix, &c. must be repeated before each of the terms : thus, אֶת־בְּנוֹ אֶת־יִשְׁמָעֵאל, *his son, namely, Ishmael*, לְאֵדֹנִי לְעֵשָׂו *to my lord, to Esau* (Gen. xxxii. 5) ; אֶת יִצְחָק — אֶת יַחֲזִיקָה (Gen. xxii. 2).

### *Additional Examples.*

לְךָ־לְךָ מֶאֱרֶצֶךָ וּמִמּוֹלַדְתֶּךָ וּמִבֵּית אָבִיךָ : (Gen. xii. 1.)

וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנָה בַּכֶּסֶף וּבַזָּהָב : (Gen. xiii. 2.)

אֶת־הַמִּשְׁכָּן אֶת־אֹהֱלוֹ וְאֶת־מִכְסֵּהוּ אֶת־קַרְסִיו + וְאֶת־

\* The untranslated verses are inserted by way of exercise.

† The particle אֵת is, however, sometimes omitted ; especially

קָרְשׁוֹ אֶת־בְּרִיחֹוֹ אֶת־עַמָּדָיו וְאֶת־אֲדָנָיו ; (Ex. xxxv. 11.)  
 נִטְרָה אֶת־יָדָהּ בַּמֶּטֶף עַל־הַנְּהָרוֹת עַל־הַיָּאֲרִים וְעַל  
 הָאֲנָמִים : וְסָרוּ הַצַּפְרֹדָעִים מִמָּהּ וּמִבֶּתֶיהָ וּמִעֲבָדֶיהָ  
 וּמִעַמָּהּ ; (Ex. viii. 1—7.) וְגַם נָתַתִּיו לְלֹוֹ וְלָגֵר לְאִתּוֹם  
 וְלָאֱלֻמָּנָה ; (Deut. xxiv. 2.)

## CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיּוֹשֶׁב אֶת מֹשֶׁה וַיָּבִיאוּ אֹתוֹ מִצְרָיִם (Ex. x. 8); and Moses was brought back (Ex. x. 8); יִתֵּן אֶת הָאָרֶץ let this land be given (Num. xxxii. 5); because, though the words מֹשֶׁה and אֶת הָאָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. Obs. 2.—The *nominative* is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אִישׁ זֶרֹעַ לוֹ הָאָרֶץ the man of power, to him belongs the earth (Job xxii. 8), i. e. as to the mighty man, his is the earth; תִּיץ וְחִלָּה אֶתָּה יִצְרָתָם as to summer and winter, thou hast made them (Ps. lxxiv. 17).

205. The *Genitive* is indicated by placing the

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where no ambiguity can arise from the omission. Compare the above-cited passage with קָרְשׁוֹ בְּרִיחֹוֹ &c. (Ex. xxxix. 33). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined\* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent*.

Thus, in the following examples, בַּת מֶלֶךְ (*a*) daughter of (*a*) king, בֶּן הַמֶּלֶךְ (*the*) son of the king, אֵימַת מֶלֶךְ (*the*) terror of (*a*) king‡, מְלָכֵי עַמִּים kings of nations, זֶרְזָהָב a border-of gold,

\* We have already observed (Art. 36, 53); that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קֶסֶף הַעֲצֵרֶת (*a*) dish of silver, i. e. a silver dish; כֵּלֵי בַרְזֶל vessels of iron, i. e. iron vessels—or the use for which they are intended; as, כֵּלֵי מִלְחָמָה instruments of war, בֵּית תְּפִלָּה a house of prayer;—or by mentioning the person to whom they belong; as, בֵּית הַמֶּלֶךְ (*the*) house of the king, אֹהֶל יַעֲקֹב (*the*) tent of Jacob;—or the object of which they form a part; as, רֹאשׁ הַהָר the top of the mountain; פִּי הַבְּיָר the mouth of the well; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause* and *effect*, *agent* and *patient*, the *whole* and *its parts*, &c. &c., and vice versa. Now in all such cases, the word which is defined must be placed before that which is to define it.

† The *ANTECEDENT* is denominated by Hebrew Grammarians, נִסְמָךְ or סְמוּךְ, i. e. *that which is supported*; the *CONSEQUENT* is termed סוֹמֵךְ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: מִרְאָכֶם *your fear* (Gen. ix. 2) signifies the fear which others will have for you, and is therefore properly rendered in the Established Version, *the fear of you*: but the same word in Isaiah viii. 13. signifies, *the Being*

i. e. a golden border,—the words *בֵּית*, *בֶּן*, *אֵימָת*, *מִלְכִּי*, and *זָר*, are the *antecedents*, and *מִלְוֶה*, *הַמִּלְוֶה*, *עַמִּים*, and *זָהָב* are the *consequents*.

206. The antecedent must be an *indefinite\** term; and therefore it cannot consist of a *pronoun*, nor of a *proper name*, nor of a noun having the definite ה (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*: thus, *בֶּן בִּנְךָ* (*the son-of thy-son*, *עַבְדֵי אֲרֹנָיָה* (*the servants-of thy-master*, *כְּלֵי מִלְחָמָתוֹ* (*the instruments-of his war* (for, *his instruments of war*), *הַר קְדְשִׁי* (*the mountain-of my-holiness* (for, *my holy mountain†*).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164): as *יָפָה תֵּאָר* *m. יָפָה תֵּאָר* *f. beautiful of form*, i. e. *one of beautiful form*, *טוֹבַת מְרֹאֶה* *good of appearance*, i. e. *of good appearance*,

whom you ought to fear. Thus likewise *מוֹרְאִי* *my fear* may signify the fear with which I am affected; but *מוֹרְאִי* in Malachi, i. 6. signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

\* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as *בְּתִילִי הַקְטָנָה* *my-daughter the-little*, i. e. *my little daughter*.

גָּדֹל כֹּחַ *great of strength*, i. e. *of great strength* : or a participle, as שְׁבוּרֵי לֵב (*the*) *broken-of-heart*, i. e. *the broken-hearted*; יֹשְׁבֵי חֹשֶׁךְ (*the*) *sitters of darkness*, i. e. *those that sit in darkness*; רֹדְפֵי צֶדֶק (*the*) *pursuers (followers) of righteousness*, i. e. *those that follow righteousness*; מְבַקְשֵׁי יְהוָה (*the*) *seekers of the Lord*, i. e. *those that seek the Lord\**: or it may be an infinitive: as, עֹשׂוֹת מִשְׁפָּט *to-do justice*, i. e. (*the*) *doing of justice*; שֹׁכֵת אֲחִים (*the*) *sitting of brothers*, i. e. *when brothers sit*; בִּצְאַת הַשָּׁנָה *in-(the)-going out-of the year*, i. e. *at the end of the year*.

208. The consequent may consist of any word capable of defining the antecedent; it may therefore be a demonstrative pronoun; as עֹשֶׂה-אֵלֶּה (*the*) *doer of these (things)* i. e. *whoever does so*. (Ps. xv. 5):—or it may be a relative pronoun (Art. 182) expressed or understood; as מְקוֹם אֲשֶׁר יוֹסֵף אָסוּר שָׁם (*the*) *place where Joseph was bound* (Gen. xl. 3); שִׁבְתָּ [אֲשֶׁר] לֹא יָדַעְתִּי *a language (which) I know not* (Ps. lxxxix. 5).

209. The consequent is sometimes preceded by a preposition; as הוֹלְכֵי עַל דֶּרֶךְ (*the*) *walkers-of upon the way*, i. e. *those that walk on the way*; בְּשִׂמְחַת בְּקָצִיר *as joy-of in harvest*, i. e. *as the joy of*

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\* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(men) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, **נָהָר פָּרַת** *the river (of) Euphrates*; **כַּיִין הַטוֹב** *as wine that is good* (Cant. viii), i. e. *as good wine*; **נְטֵעֵי גַעְמָנִים** *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*: as **טוֹרֵי אֲבֵן** (Exod. xxviii. 17) for **טוֹרֵי אֲבֵן** *rows of stone* \*; **אֲמָרִים אֱמֶת** (Prov. xx. 21) for **אֲמָרִי אֱמֶת** *words of truth*.

211. Several words in construction may follow each other: as **לֵב רֹאשֵׁי עַם הָאָרֶץ** *(the) heart-of (the) chiefs-of (the) people-of the land*, **רוּחַ כָּל-בָּשָׂר-אִישׁ** *the spirit-of (the) whole-of (the) flesh-of man* (Job. xii), i. e. *the spirit of every living being*. In such cases each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it: thus, in the first example, the word **רֹאשֵׁי** is the *consequent* of **לֵב**, and the *antecedent* of **עַם**; and **עַם** is the *consequent* of **רֹאשֵׁי** and the *antecedent* of **הָאָרֶץ**.—**וְאֵלֶּה יְמֵי שְׁנֵי-חַיֵּי אַבְרָהָם** (Gen. xxv. 6); **גְּבוּרֵי חַיִל מְלֹאכֶת** (1. Chron. ix. 13).

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\* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c., as **כֶּסֶף כְּפָרִים** *two talents (of) silver*; **אֵיפָה שְׁעָרִים** *an ephah (of) barley*;—others are of opinion that they are elliptical, the real *consequent* being omitted; thus **אֲמָרִים אֱמֶת** *words*, namely *words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, **חֲמֻדֹת אֶתָּה** (Dan. ix.) for **אִישׁ חֲמֻדֹת**.



212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree: thus, מֶלֶךְ מְלָכִים *King of kings*, i. e. *the greatest of kings*; עֶבֶד עֲבָדִים *a slave of slaves*, i. e. *the most abject of slaves*; לְדָשׁ הַקְדָּשִׁים (Exod. xxvii. 34); לְשָׂמִי הַשָּׂמִים (1. Kings, viii. 28).

### *Dative.*

213. The dative case is indicated by the prefix לְ or by the preposition אֶל (Art. 40. p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession; as רָאִיתִי בֶן לְיִשִּׁי (1 Sam. xvi. 18) *I have seen a son (belonging) to Jesse*, i. e. *Jesse's son*; מְזֻמֹּר לְדָוִד *a psalm to David*, i. e. *of David*. The לְ is frequently preceded by אֲשֶׁר as, וְרָחֵל בָּאָה עִם הַצֹּאֵן אֲשֶׁר לְאָבִיהָ (Gen. xxix. 9) *and Rachel came with the sheep which (belonged) to her father*, i. e. *with her father's sheep*; פָּתַח הַבַּיִת לְאֵלִישָׁע (2 Kings v. 9); אֶבֶר הָרָעִים אֲשֶׁר לְשָׂאוֹל (1 Sam. xxi. 8).

### *Objective Case.*

215. The *objective* is indicated by the particle אֶת or אֶת־ (Art. 41): but it is used only when the noun is in a definite state\*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

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\* By the definite state is meant, when the noun has the definite ה, or one of the possessive pronominal affixes; or when it is in a state of construction, or when it is a proper name.

position after the verb\*, which is either expressed or understood; as בֵּן יִכְבֹּד אָב וְעֶבֶד אֲדֹנָיו (Mal. i. 6).

### *Ablative and Vocative Case.*

216. The *Ablative* case is indicated by the prefixes, ב, *in, with, &c.* מ or מן *from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative*; but it may easily be known by the general sense of the sentence:—

Compare הָיָם רָאָה וַיָּבוֹס Ps. cxiv. 3. with v. 5. of the same chapter, מָה לָּהּ הָיָם בִּי תַנְנוּם.

### NUMBER.

218. Generic terms of the singular number are often used to express the entire species; as:—

\* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, כָּבוֹד חֲכָמִים יִנְחָלִי (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that חֲכָמִים *wise (men)*, which is in the plural, must be the nominative, because the verb יִנְחָלִי *they inherit*, agrees with it; and כָּבוֹד must be the *objective*; for were it the nominative, the verb must have been in the singular, יִנְחָל. So likewise in the following verse, תְּמוּתָהּ רָשָׁע רָעָה (Ps. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb תְּמוּתָהּ *she slays*, which is likewise feminine, agrees with it; whereas רָשָׁע, being masculine, would require the verb מוּתָהּ.

מִקְעוֹף לְמִינֵהוּ (Gen. vi. 20) *of the fowl after his kind*, i. e. *of fowls after their kind*; and *I have* שׁוֹר וְחֹמֹר צֶאֱן וְעֶבֶד וְשִׁפְחָה *an ox, and an ass, and sheep, and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics: as הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites*; וַיֵּרָא יִשְׂרָאֵל *and Israel saw*, i. e. *and the Israelites saw*.

219. Nouns which occur only in the plural or dual form (Art. 47); as פָּנִים, חַיִּים, מַיִם\*, drop the מ in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face*, or *faces*, gen. פְּנֵי הַכְּרוּבִים *the faces of the cherubim*; פְּנֵי הַכְּרוּב *the face of the cherub*; פָּנִי (not פְּנִי) *my face*, פְּנִיךָ *thy face*, &c. חַיִּים *life*, g. חַיִּי *the life of*, חַיִּי (not חַיִּי) *my life*, חַיִּי *his life*, &c.†

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אֲדוֹן, p. אֲדֹנִים† *Lord*: אֲדוֹן p. אֲדֹנִי *Lord-of*; אֲדֹנִי *my lord* (to

\* The genitive of מַיִם *water or waters*, is מֵי or מַיִּי; but the second מ must be retained when the word is used with pronominal affixes: thus, מַיִּי מִמְּךָ מַיִּי.

† Words of this description have their adjectives, pronouns, and verbs, mostly in the plural: as קְדוּשִׁים מַיִם *holy water*; פָּנִים *an angry countenance*; וַיֵּצְאוּ מִם רַבִּים (Num. xx. 11); הָמָּה מֵי מְרִיבָה (Num. xx. 13). The agreement in such instances, is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c. in the singular number. (See Num. xix. 13. Sam. iv. 16; Isa. xxx. 20).

‡ This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרִאיוֹת

distinguish it from אֲדֹנָי LORD, applied only to the *Divine Being*; אֲדֹנָי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנָי *thy Lord* (not אֲדֹנָה); אֲדֹנָיו *his Lord* (not אֲדֹנוּ), אֲדֹנָיו, &c.; בַּעַל *a master, superior, possessor*, בַּעְלִיו *his master*; בַּעְלֶיהָ *her master*\*.

The words אֱלֹהִים, אֱלֹהֵי, אֱלֹהֶיהָ, &c. though they have plural terminations, are often used with verbs, pronouns, &c. of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, בָּרָא אֱלֹהִים *God created*, הוּא אֱלֹהֵיהָ *he is thy God* †. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, בְּמוֹשׁ אֱלֹהֵיהָ (Jud. xi. 24) *Chemosh thy God*; אֱלֹהֵיהָ (Gen. xxxi. 32) *thy Gods*. In the latter case the adjectives, verbs, &c. are always expressed in the plural: as, אֱלֹהִים אֲחֵרִים *strange Gods*; וַיִּלְכוּ אֲשֶׁר יִלְכוּ—אֱלֹהֵיהָ יִשְׂרָאֵל (Exod. xxxii. 1. 4).

### *Repetition of Nouns.*

221. The same noun is sometimes repeated:—

*thy Creator*; עֹשֵׂהָ *thy Maker*: these are, however, very seldom used in this form.

\* But בַּעְלִי *my husband, master*; בַּעְלֶיהָ *her husband*, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c. but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7. the verbs גִּרְדָּה נַעֲשֶׂה are *plural*, yet the verbs וַיִּגְרֹד וַיֵּאמֶר are in the *singular*. In Josh. xxiv. 19. though the adjective קְדָשִׁים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

1st.—To indicate emphasis and effect: as, **צֶדֶק צֶדֶק תִּרְדּוּף** (Deut. xvi. 20) *justice, justice thou shalt follow*, i. e. *let it be thy constant aim*; **אֲבִשְׁלוֹם בְּנִי בְנִי** (2 Sam. xviii. 23) *O Absalom, my son, my son!*—**אֶרֶץ אֶרֶץ אֶרֶץ** (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2nd.—To indicate multitude: **וַעֲמֻק הַשְּׂדִים בְּאֵרוֹת בְּאֵרוֹת חֲמָר** (Gen. xiv. 10.) and the vale of Siddim (was) *pits, pits, slime*, i. e. *full of slime pits*; **הֲמָרִם הֲמָרִם** (Exod. viii. 10) *heaps, heaps*, i. e. *a great many heaps*.

3rd. To denote distribution: as **בַּבֹּקֶר בַּבֹּקֶר** (Exod. xxxii. 3) *in the morning, in the morning*, i. e. *every morning*; **יוֹם יוֹם** *day, day*, i. e. *every day, or daily*.

4th.—To denote diversity; in which case the second noun takes (י): as (Deut. xxv. 13) *thou shalt not have in thy bag* **אֶבֶן וְאֶבֶן** *a stone and a stone*, i. e. *divers weights*; **בְּלֵב וְלֵב יִדְבְּרוּ** (Isa. xii. 3) *with heart and heart they speak*, i. e. *they speak with duplicity*.

## CHAPTER III.

### ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives: as, **חָכָם** *a wise (man)*, **חֲכָמִים** *wise (men)*, **חֲכָמוֹת** *wise (women)*, **רַבָּה** *a tender (woman)*, &c.

224. In such cases, the adjective assumes the character of a noun, and is often susceptible of the same variations: **חֲכָמֵי הַגּוֹיִם**

*the wise-(men) of nations*, חֲכָמָיו *his wise-(men)*, חֲכָמֶיךָ *thy wise-(men)*, גְּדֹלָיו *his great-(men)*, גְּדֹלֶיךָ *her great (men)*.

### *Degrees of Comparison.*

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations :—

1st.—That reciprocal comparison is denoted by the repetition of the כּ, before the compared words: thus, הָעָם כְּפִתְּהוֹן signifies, *the people are like the priest*, but כְּעָם כְּפִתְּהוֹן signifies, *the people are like the priest, and the priest is like the people*.

2nd.—That the superlative is often indicated—(A) by repeating the adjective: as עֲמֹק עֲמֹק *deep, deep*, i. e. *very deep*; רַע רַע יָאמֵר הַקֹּנֶה (Prov. xx. 14) *bad, bad, says the buyer*, i. e. *the buyer says (before the purchase is made) it is very bad*:—(B) by adding the word מְאֹד *might, strength, very*, or מְאֹד מְאֹד *very, very*, i. e. *exceedingly good*:—(C) By adding one of the names of God—עִיר גְּדוֹלָה לֵאלֹהִים *a city great to God*, i. e. *a very great city*; אֲרָזֵי אֱלֹהִים *cedars of God*\*, אֲרָזֵי אֱלֹהִים *cedars of God*, i. e. *the highest mountains, the loftiest cedars*†;—(D) by the repetition of the noun (see Art. 212) ‡; עֶבֶד עֲבָדִים *slave of slaves*.

### NUMERALS.

226. אֶחָד and אַחַת are always placed after the

\* Intensity is often denoted in the same manner: as, שְׁלֵהֶבֶת־יָהּ *a flame of God*, i. e. *a vehement flame*; מְאִמְפְּלִיָּהּ *a darkness of God*, i. e. *very great darkness*.

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קְטָנוֹ קְטָנוֹ *the least of his children*, וְדָוִד הָיָא הַקָּטָן *and David was the smallest*.

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely: as, קָרַשׁ אֶחָד *one board*, הַקָּרַשׁ הָאֶחָד *the one board*; מַחֲנֶה אֶחָת *one camp*, הַמַּחֲנֶה הָאֶחָת *the one camp*.

227. The rest of the cardinal numbers do mostly precede their nouns, and never take the definite ה, except as explained hereafter: thus, שְׁנֵי אַנָּשִׁים or שְׁנַיִם הָאֲנָשִׁים *two men*, שְׁנֵי הָאֲנָשִׁים or שְׁנַיִם הָאֲנָשִׁים *the two men*; עֶשְׂרִים הַקָּרָשִׁים *twenty boards*, עֶשְׂרִים הַקָּרָשִׁים *the twenty boards*. (See Exod. xl. 12, 18; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated: as, (Gen. xxxii. 13—15) *and he took of that which came to his hand מִנְחָה a present, &c.* (consisting of) וְתִשְׁעִים עֶשְׂרִים *she-goats, two hundred*, וְאַלְפִים וְתִשְׁעִים עֶשְׂרִים *and he-goats, twenty*; וְרֵחִלִּים מֵאֲתָיִם *ewes, two hundred*, וְאַלְפִים וְעֶשְׂרִים *and rams, twenty, &c. &c.* (see likewise Num. vii. 13—88; xxvii. xxix. xxxi. 31—45)\*: or when the numeral is the predicate: as, עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים וְאַדְנִיָּהֶם (Exod. xxxviii. 10) *their pillars (were) twenty, and their sockets (were) twenty*.

Obs. 2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted†: as, הָעֶשְׂרִים הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת הַחֲמִשָּׁה (Gen. xiv. 9), הָאֶחָד (Gen. xix. 9; xlii. 27).

\* In such cases, the article is sometimes repeated before each of the numerals: as, הַשְּׁלֹשָׁה וְהַשֶּׁבַע וְהַמֵּאִים וְהַמֵּאִים (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun: thus, אֶל שְׁנַיִם אֶת שְׁתֵּים עָשָׂר הָאֲבָנִים (Josh. iv. 4. 20).

3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, שְׁנֵי or שְׁנֵים *two sons*; שְׁתֵּי or שְׁתֵּים *two daughters*; שִׁבְעָה נְעָרִים *seven boys*, שִׁבְעַת נְעָרוֹת *seven girls*, עֲשָׂרָה יָמִים *ten days*, עֲשָׂרָה נָשִׁים *ten women*\*.

4.—Above ten the, name of the thing numbered may be either in the singular or plural: as, אֶחָד עָשָׂר יוֹם *eleven day*, i. e. *days* (Deut. i. 2); אֶחָד עָשָׂר כּוֹכָבִים *eleven stars* (Gen. xxxvii. 8)†; אֶחָת עֲשָׂרָה עָרִים *thirteen cities*, אֶחָת עֲשָׂרָה שָׁנָה *eleven years*; עֲשָׂרִים שָׁלֹשׁ עֲשָׂרָה עִיר or עֲשָׂרִים שָׁלֹשׁ עֲשָׂרָה עִיר *thirteen cities*; עֲשָׂרִים חֲרָשִׁים or עֲשָׂרִים חֲרָשׁ *twenty boards*; מֵאָה אַמָּה or מֵאָה אַמּוֹת *a hundred cubits*; אֶלֶף אִישׁ *a thousand men*; אֶלֶף פָּרָשִׁים *a thousand horsemen*.

5.—From eleven to twenty, the less number must precede the greater, without an intervening (וְ). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the וְ must be added: thus, אֶחָד וְעֶשְׂרִים or עֶשְׂרִים וְאֶחָד *one-and-twenty*.

6.—מֵאָה *a hundred* (cons. מֵאָה, p. מֵאוֹת, dual, מֵאוֹתִים *two hundred*), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (מֵאוֹת), to be of the cons. fem.: thus, מֵאוֹת וְשָׁלֹשׁ *three hundred* (not

\* The agreement in gender takes place equally from ten to twenty: as, חֲמֵשׁ עֲשָׂרָה בָּנוֹת *fifteen sons*; חֲמֵשׁ עֲשָׂרָה בָּנוֹת *fifteen daughters*. But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the gender of the noun: thus, אַרְבָּעִים וְשָׁנִים *fourteen years*, אַרְבָּעִים וְשָׁנִים *fourteen years*.

† In this respect we must be guided by scriptural usage: for though we find אֶחָד עָשָׂר יוֹם, אֶלֶף אִישׁ, yet it would not be correct to say אֶחָד עָשָׂר כּוֹכָב, or אֶלֶף בֶּן.



שֵׁשׁ nor שְׁשֵׁה nor שֵׁשׁ מֵאוֹת (שֵׁשׁ\* אֶלֶף); *six hundred thousand* (not שֵׁשֶׁה).

7.—אֶלֶף *a thousand* (plural, אֲלָפִים *thousands*); dual, אֲלָפִים *two thousands* (cons. אֲלָפִי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination יִם, and the cons. *m.* units, from 3000—10,000 both inclusive: as, שְׁלֹשָׁת אֲלָפִים *three thousands*†; עֲשָׂרָה אֲלָפִים *ten thousands*; but above that number, אֶלֶף is used instead אֲלָפִים: thus, שְׁנֵי עָשָׂר אֶלֶף or אֶלֶף שְׁנַיִם-עָשָׂר *twelve thousand*; שִׁשָּׁה עָשָׂר אֶלֶף *sixteen thousand*; אֶלֶף וְעֶשְׂרִים אֲלָפִים or עֶשְׂרִים וְאֶלֶף *twenty-two thousand*.

8.—The word אֶלֶף is sometimes repeated: as, שֵׁשׁ מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף *six hundred and seventy-five thousand*. This is likewise the case with the word שָׁנָה: as, מֵאה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנֵינוּ (Gen. xxxi. 37) *betwixt us two* (both); וַיְהִיו שְׁנֵיהֶם עֲרוּמִים (Gen. ii. 25) *and they were both naked*; שְׁלֹשָׁתְכֶם (Num. xii. 4) *ye three*; הָפָה שָׂאִיל בְּאַלְפָיו וְדָד בְּרַבּוֹתָיו (1 Sam. xviii. 3) *Saul hath slain his thousands, and David his ten thousands*.

\* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to אֶלֶף, thus שֵׁשׁ מֵאוֹת וְאֶלֶף the number would stand for 600 + 1000=1600. It would amount to the same were we to reverse the order and insert ו, thus אֶלֶף וְשֵׁשׁ מֵאוֹת; but without ו, it stands 600×1000=600,000. Thus likewise אֶלֶף מֵאוֹת is *two hundred thousand*; but אֶלֶף וּמֵאוֹת or מֵאוֹת וְאֶלֶף is *one thousand two hundred*.

† There are a few exceptions to these rules, especially in the later Hebrew.

10.—Several of the numerals (besides שְׁנַיִם and שְׁתַּיִם), have a dual form, to express the addition of the same quantity : as, אַרְבָּעַתַּיִם *fourfold*, שִׁבְעַתַּיִם *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive ו : as, שְׁנַיִם שְׁנַיִם *two two*, i. e. *two and two*, or *by twos*; שִׁבְעָה שִׁבְעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פַּעַם *once*, פַּעַמַּיִם *twice*, &c. : as, לֹא אֶחָד וְלֹא שְׁתַּיִם (2 Kings, vi. 10) *not once, nor twice\**; שִׁבְעִים וְשִׁבְעָה (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91. p. 93).

229. Like other adjectives, they follow their nouns, with which they *agree* in gender†, and they take the definite ה when the noun is used definitely : thus, בֶּן שֵׁנִי *a second son*; הַחֹדֶשׁ הַשֵּׁנִי *the second month*;

\* These adverbs are, however, more generally expressed by the word פַּעַם *once*, פַּעַמַּיִם *twice*, שְׁלֹשׁ פַּעַמַּיִם or שְׁלֹשׁ רְגָלִים *three times*, אֶלֶף פַּעַמַּיִם *a thousand times*, שִׁבְעַתַּיִם שָׁנִים *seven years seven times*, i. e. *forty-nine years* : or by מִנִּי (from מִנָּה *to number*) עֶשְׂרֵת מִנִּים *ten times*.

† The ordinals ראשון, ראשונה, agree likewise in number : as, הַיָּמִים הָרִאשׁוֹנִים *the first days*, הַצָּרוֹת הָרִאשׁוֹנוֹת *the first (former) troubles*; אֵת שִׁבְעַת הַפָּרוֹת הָרִאשׁוֹנוֹת הַבְּרִיאוֹת *the first seven fat kine*.

בַּשָּׁנָה הַשְּׁלִישִׁית in the third month\*; בַּחֹדֶשׁ הַשְּׁלִישִׁי in the third year†.

230. The cardinals אֶחָד, אֶחָת are frequently used for the ordinals ראשון, ראשונה, and the noun is sometimes omitted: as, בְּאַחַד (Gen. viii. 5) *on the first (day) of the month*, lit. *in one (day) to the month*; וַיְהִי בְּאַחַת וְשֵׁשׁ-מֵאוֹת שָׁנָה בְּרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בַּעֲשֵׁרִי (Ibid. v. 5) *in the tenth (month)*.

## CHAPTER IV.

### PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יִלְדָּה מִלְכָּה גַם הִיא בָּנִים (Gen. xxii. 20) *behold Milcha, she has also born children*; וַיֵּעֶזְ הִדְעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; וַיְבִיאָהָ אֹת תְּרוּמַת יְהוָה (Exod. xxxv. 5) *lit. he shall bring her (it) the offering*

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\* שְׁלִישִׁית הַשָּׁנָה, signifies the third part of a year (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנָיִם (for שְׁנַיִם) *second (stories)*; שְׁלִישִׁים (for שְׁלִישִׁים) *third (stories)*. (See Gen. vi. 15.)

*of the Lord, i. e. he shall bring it, namely, the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אֲנִי אֶשָּׁבַע *I-will-swear*, lit. *I, I-will-swear*; אַתָּה תִּבְחַר וְלֹא אֲנִי (Job xxxiv. 33), lit. *thou, thou-shalt choose, but not I*; הִפָּה יֵאבְדוּ וְאַתָּה תַעֲמֹד (Ps. cii. 27), lit. *they, they-shall-perish, but thou, thou shalt endure.*

*Obs.*—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, וְלֵישָׁת גַּם הוּא יֵלֶד בֶּן (Gen. iv. 26) *and to Seth, to him also* (Heb. *he—not לוֹ*) *there was born a son*; בָּרַכְנִי גַם אֲנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I, not אֲתִי*) *O my father!*—יְהִי־לָּךְ יְהוָה אֲמָה יוֹדִיךָ אֲחִיךָ (Gen. xlix. 8) lit. *Judah, thou, they-shall praise thee, thy brethren, i. e. but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, אֲנִי יְהוָה *I (am) the Lord*; עֵירוֹם אַתָּה *thou art naked*. (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא הַפֶּלֶב *the same that compasseth*; הִיא הָאִשָּׁה (Gen. xxiv. 44) *the same is the woman*; הִפָּה הַגְּבוּרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs; nevertheless we find some instances in which they are found with intransitive verbs: as, **לֹא יֵגֶרָה רָע** *evil cannot dwell (with) thee* (Ps. v. 4); **וַיִּזְעֻקוּ** *and-they-cried (to) thee* (Neh. ix. 28); **נָתַתָּנִי** *thou hast given (to) me* (Josh. xv. 19); **יָצְאוּנִי** *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun **אֲשֶׁר** is not susceptible of any variation (Art. 99). It admits, however, of the prefixes **מ**, **ל**, **כ**, **ב**, namely, when the antecedent is omitted; as in the following examples:—

(Gen. xxi. 17.) **כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנַּעַר בְּאֲשֶׁר הוּא שָׁם**  
*For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.*

(Gen. xxvii. 4.) **עֲשֵׂה לִי מִטְעָמִים כַּאֲשֶׁר אֶהְבֵּתִי**  
*Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.*

(Gen. xliii. 16.) **וַיֹּאמֶר לְאֲשֶׁר עַל בֵּיתוֹ**  
*And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or to the ruler who, &c.*

(Ruth ii. 9.) **וַיִּשְׁתֵּי מֵאֲשֶׁר יִשְׁאָבוּן הַנְּעָרִים**  
*And thou shalt drink from which, i. e. from (the water which) the young men will draw.*

237. The relative is sometimes omitted: as, **בְּאֶרֶץ לֹא לָהֶם** (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each, every, either, any, one, none, one another, whoever, &c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words *איש* *man*, *כָּל* *all*, *דָּבָר* *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) וַיִּתֵּן אִישׁ בְּתָרוֹ לְקִרְאָתוֹ רֵעֵהוּ

*And he placed each piece\* one against another†.*

(Gen. xxxiv. 25.) וַיִּקְחוּ—אִישׁ חֶרְבוֹ

*And they took each his sword.*

(Exod. xvi. 29.) שְׁבוּ אִישׁ תַּחְתּוֹתָיו אֶל יְצֵא אִישׁ מִמָּקוֹמוֹ

*Abide ye every man in his place, let no man‡ go out of his place.*

(Exod. xxxiv. 3) וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יָרָא

*And no man shall come up with thee, neither let any man be seen.*

(Gen. xlv. 1.) הוֹצִיאוּ כָל-אִישׁ מֵעָלַי

*Cause every one to go out from me.*

(Gen. xxiii. 6.) אִישׁ מִמֶּנּוּ—לֹא יִכְלֶה

*None of us shall withhold§.*

(Exod. xxx. 33.) אִישׁ אֲשֶׁר יִרְקַח כְּמֵהוּ

*Whosoever|| compoundeth any like it.*

(Exod. x. 24.) לֹא רָאוּ אִישׁ אֶת-אָחִיו וְלֹא קָמוּ אִישׁ מִתַּחְתּוֹתָיו

*They saw not one another¶, neither rose any one from his place.*

\* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. || lit. Any man who, &c.

¶ lit. They saw not a man his brother. Feminine אִשָּׁה אֶל אֲחֻתָּהּ (Gen. xxvi. 3).

(Gen. iv. 15.) כַּל־הִירָג קַיִן

Whosoever slays Cain.

(Exod. xx. 10.) לֹא תַעֲשֶׂה כָּל \*מְלָאכָה

Thou shalt not do any work.

כָּל דָּבָר *every thing*; לֹא דָּבָר *nothing*; אִין כָּל *nothing whatever*.

239. The reflex pronouns, *myself*, *thyself*, &c. are mostly expressed by the form *Hithpael*. Sometimes, however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אָהַב נֶפְשׁוֹ *he that loves himself*; קִיְמוּ עַל נַפְשָׁם *they had decreed for themselves*; בְּעֶצֶם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself*.

*Obs.*—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הָרָעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיֵּרְאוּ שְׂמֹרֵי יִשְׂרָאֵל אוֹתָם בְּרָעַ (Exod. v. 19).

## CHAPTER V.

## VERBS.

The Verb הָיָה is used:—

1st.—To express absolute existence: as, הָיָה הָיָה *the Lord was, is, and shall be*.

\* But לֹא תַעֲשֶׂה כָּל־הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2nd.—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3rd.—To denote past or future\* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בָּנִים רַבִּים הָיוּ לוֹ *many sons were to him, i. e. he had many children*; יְהוָה לְךָ זֵיתִים *olive trees shall be to thee, i. e. thou shalt or wilt have*; בָּרַם הָיָה לְשָׁלֹמֹה *Solomon had a vineyard*†.

4th. To mark transition from one state or condition into another: as, יְהִי לְתַנִּין *it shall become a serpent*; וַיְהִי לְתַנִּין *and it became a serpent* (Exod. vii. 9, 10); הָיְתָה לְמַס *she has become tributary*‡ (Lam. i. 1); כִּסְפָּךְ הָיָה לְסָנִים: אֵיכָה הָיְתָה לְזוֹנָה קְרִיָּה נְאֻמָּה (Isa. i).

240. Obs. 1.—With participles, it is mostly used to indicate past or future continued action: as, יוֹסֵף הָיָה רֹעֶה (Gen. xxxvii. 2)

\* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת *behold now, I have two daughters*; כָּל אֲשֶׁר לְךָ *whatsoever thou hast* (Gen. xix. 8, 12): or by יֵשׁ, יֵשׁ-יֵשׁ *there is*; as, יֵשׁ-לִי רֶב *I have enough*; הָיָה לָכֶם אֵב אוֹ אֵח: יֵשׁ-לָנוּ אֵב זָהוּ (Gen. xlv). See the various examples in Part I, p. 90.

† Sometimes, however, the verb is omitted: as, וְלָהּ שִׁפְחוֹתָ *and she had an Egyptian handmaid* (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ: as, הָיְתָה כַּאֲלֻמָּה (Lam. i. 1) *she is become as a widow*; הֵן הָאָדָם *they are the man* (Gen. iii. 22).



*Joseph was feeding the flock, &c.;* וַיִּגְדִּיכֶם יְהוָה לְעֵינִים בְּמִדְבָּר אֲרָבָעִים (Num. xiv. 22) *and your children shall be feeding (wandering) in the wilderness forty years;* הַבָּקָר הָיוּ חֹרֶשֶׁת (Job i. 14) *the oxen were ploughing\*;* וּמִשְׁעָה הָיָה רֹעֶה אֶת צֹאן יִתְרוֹ הַתָּנוּ (Exod. iii. 1); וַיְהִי שְׂאוֹל אֶלֶב אֶת־דָּוִד כָּל־הַיָּמִים (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event: as, לְיְהִי הַשֶּׁמֶשׁ לָבוֹא (Gen. xv. 12) *and the sun was about to go down*, i. e. *and it was about the time when the sun was going down*; לְיְהִי הַשַּׁעַר לִסְגֹר (Josh. ii. 5) *and it was about the shutting of the gate*, or *when the gate was to be shut*†.

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse; and must then be rendered by *it happened, it shall happen, it came to pass, &c.*: as, וַיְהִי בִּמְקַץ יָמִים (Gen. iv. 3) *and it came to pass after some days that, &c.*; וְהָיָה כִּי יֵרְאוּ אֹתָךְ הַמִּצְרִיִּים (Gen. xii. 12) *and it shall come to pass, when the Egyptians shall see thee, that, &c.*; וְהָיָה כִּבְנָא אֲבָרָם (Gen. v. 14.); וְהָיָה הַנִּפְעָלָה אֲשֶׁר אָמַר אֵלֶיךָ (Gen. xxiv. 14).

\* The verb הָיָה is, however, frequently omitted: as, וְרוּחַ אֱלֹהִים (Gen. i. 1) and the spirit of God הָיָה was moving (brooding): וְהוּא הָיָה יֹשֵׁב (Gen. xviii. 1) for וְהוּא יֹשֵׁב; וְשָׂרָה הָיְתָה שֹׁמֵעַת (Ibid. 10) for וְשָׂרָה שֹׁמֵעַת; וּרְבֵקָה אֲהָבְתָּ אֹתִי (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive: as, (Deut. xxxi. 7) and *I will hide my face from them* וְהִתְיָחַל לָאֵל and *they shall be devoured*, lit. and he shall be to eat, i. e. he shall be an object of prey to any one.

## TENSES.

*Present Tense.*

Page 113. 243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can therefore only be inferred from the juxtaposition of the participles (verbal nouns\* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, אָנִי אֹהֵב *I (am) loving*, or *I love* אָתָּה אָהוּב *thou (art) loved*; אַבְרָהָם הוֹלֵךְ *Abraham (is) walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb הָיָה *to be* (Art. 162); so likewise may *verbal propositions*: as, הָיָה יוֹסֵף הוֹנֵחַ רֶעֶה (Gen. xxvii. 2) *Joseph WAS FEEDING*; הָיָה אִישׁ עֹמֵד (Ez. xliii. 6) *a man WAS STANDING near me*; יִהְיֶה יְהוָה שֹׁמֵעַ (Jud. xi. 14) *the Lord SHALL BE HEARING* (See Art. 240).

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\* Hence it is, that these words are varied by gender, even when they are used to express the first person of the present tense; as, אָנִי אֹהֵב *m.*, אָנִי אֹהֶבֶת *f.* *I love*: whereas no such distinction is made in the *past* and *future* tenses, אָהַבְתִּי, אֶפְקֹד, פָּקַדְתִּי, אֶהָבֶה, אֶהָבֶה, being common to both *genders*. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *pronoun*.

245. But the verb *to be* is often omitted\*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth הָיְתָה was without form and void; and darkness (was) upon the face of the deep; and the spirit of God מְרַחֶפֶת (was) brooding upon, &c.; וַהֲוָה יוֹשֵׁב (Gen. xviii. 1) and he (was) sitting; וַהֲוָה עֹמֵד (Ibid.) and he (was) standing; מָחָר אֲנֹכִי נֹצֵב (Exod. xvii. 9) to-morrow I shall be standing; הִנְנִי מְבִיא מָחָר אֶרְפָּח (Exod. x. 5).*

### *Past and Future Tenses.*

246. The *past* and *future* tenses are indicated by <sup>vid. Page</sup> the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 115.): as, לָמַדְתִּי, אֶלְמַד.

But either of these tenses having the prefix וַ and, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be; thus, אָמַר he said, וְאָמַר קָרָא he called and said: but, preceded by a *future*, it must be rendered in the future; as in Gen. xlv. 33, *and it shall come to pass וְאָמַר פֶּרְעָה אֵלֵיכֶם וְקָרָא בִּי יִקְרָא when Pharaoh SHALL CALL you, and SHALL SAY†;*

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\* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction וַ joins the same moods and tenses; nor will this appear so strange, when it is

Thus likewise, דַּבַּרְתָּ וְאָמַרְתָּ *thou didst say*; וְאָמַרְתָּ *thou hast spoken and said*: but דִּבֵּר וְאָמַרְתָּ\* *thou shalt speak, and say*; וְאָמַרְתָּ דִּבֵּר *thou shalt speak, and shalt say*.

247. *Obs. 1.*—The ׀ receives in both cases (:), (.) or *shurek* for its vowel point†. It is the same with the *future tense*: thus, יֹאמְרוּ signifies *they shall or will say*; יִשְׁאָלוּ (Deut. xxxii. 7) *ask..and they will say*, but בָּאוּ וַיֹּאמְרוּ (Exod. v. 1) signifies, *they came and said*; וְאָמַר (Ezek. iii. 15) *and I shall say*, but פָּקַדְתִּי וַיֹּאמֶר (Ex. iii. 16, 17) signifies, *I have visited, and I HAVE SAID*; יֹאמֵר *he shall say*, וַיֹּאמֶר *and he said*‡.

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ׀ has always the vowel point (-) with dagesh in the following letter, or (ֿ) when the following letter does not admit dagesh

considered that the ׀ often supplies the place of *subjects, predicates*, and even *negative particles*, when either of them have been mentioned in a preceding member of a sentence.

\* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדִבַּרְתִּי-דִבַּרְתִּי; except verbs whose third radical is a quiescent letter: as, וְיִמְצְאֶנְךָ.

† Except when the accent happens to come immediately after ׀: וְיָחִי which may be rendered, *and he shall live*, or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kazak*, nor *sh'va* final succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וַיִּשְׁמַר וַיִּגְשׁ וַיֹּאמֶר. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus, וַיִּקְרָא, וַיִּשָּׁב, וַיִּקְרָא, וַיִּשָּׁב, וַיִּקְרָא, וַיִּשָּׁב; and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped; thus, וַיִּרְא-וַיִּרְא: וַיִּבְרָא-וַיִּבְרָא.

(see the preceding examples); whereas the conjunctive ׀ has always (:), (.) or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ׀ fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ׀; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence, it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i. e. *and God said*; וְאָמַר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i. e. *and Pharaoh shall say*; וְאָמַר הַפֶּהוּ; וְאָמַרָה הָאֲשָׁפָה (Num. v): but the simple tenses may have their subjects *before* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created*, namely, *God*, i. e. *God created*; וְהָאֶרֶץ הָיְתָה (Ibid. 2) *and the earth was*; יֵלֶךְ מַלְאָכִי לְפָנָיִךְ (Exod. xxxiii. 23) or מַלְאָכִי יֵלֶךְ לְפָנָיִךְ (Exod. xxxii. 34) *mine angel shall go before thee*.

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. אָמַר may therefore be rendered—*he said*, *he HAS said*, *he HAD said*: so likewise וַיֹּאמֶר\* may be rendered—*and he said*,

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\* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he HAS said, and he HAD said. The context alone can determine in which of these three senses, either of the verbs are used. It is the same with the future tenses: as, **יאמר** *he shall say*, **יאמר** *and he shall say*: **יהי** *they shall be*, **יהי** *and they shall be*. (See Art. 255).

253. *Obs. 7.*—When the same verb occurs twice in the same sentence\*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, **וַיִּקְרָא אֱלֹהִים לְאֹזֶר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה** (Gen. i. 5, 8, 10); **וַיְהִי קֶבֶל רֵעָה צֹאן וְקִוּן הָיָה עֶבֶד אֲדָמָה** (Gen. iv. 2); see v. 3—4, 4—5 of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, **וַאֲכַלְתֶּם בָּשָׂר בְּגֵיכֶם וּבָשָׂר בְּנוֹתֵיכֶם תֹּאכְלוּ** (Lev. xxvi. 29); **וְהָיְתָה אֲרֻצְתְּכֶם שְׂמָמָה וְעֲרִיכֶם יְהִיו חֲרָבָה** (Ibid. 33.—See likewise v. 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix **וְ** retaining their past signification, in consequence of their being preceded by a simple past tense.

<sup>past.</sup> **וְהָיָה** <sup>past.</sup> **אִישׁ הָיָה בְּאֶרֶץ עוֹץ וְהָיָה**  
(Job i. 1.)

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

<sup>fut.</sup> **וְלֹא יִקְרָא עוֹד**  
<sup>c. fut.</sup> **אֶת־שִׁמְךָ אֲבָרֶם וְהָיָה שִׁמְךָ**  
(Gen. xvii. 5.)  
<sup>c. fut.</sup> **וְהָיָה** ..... <sup>imp.</sup> **קַח לְךָ**  
(Gen. vi. 21.)

\* Or even in two consecutive verses, as in Gen. iv. 1, 4, 5.

<p><sup>past.</sup>נָשָׂא אָוִיל מְרֹדֶךְ וְאָכַל לֶחֶם (2 Kings xxv. 27, 29.)</p>	<p><sup>c. fut.</sup>וַתֵּלֶךְ וְאָכַל הָעוֹף (Gen. xl. 19.)</p> <p><sup>subjunc.</sup>פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל (Gen. iii. 22.)</p>
<p><sup>past.</sup>וַיַּעֲקֹב שָׁמַע..... (Gen. xxxiv. 5.)</p>	<p><sup>subjunc.</sup>וַאֲשֶׁה כִּי תִדְרֹשׁ וְשָׁמַע וְהִחֲרִישׁ (Num. xxx. 5. 4.)</p>

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

Examples of verbs in the future having the prefix *ו*, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

<sup>c. past.</sup>אִישׁ רִיב הָיִיתִי וְאָזַעַק וְאָרָאָה  
(Judg. xii. 2—4.)

<sup>fut.</sup>אָרְדֶּה-נָא וְאָרָאָה  
(Gen. xviii. 21.)

<sup>c. past.</sup>יִשְׁבְּתִי וְאָבְכָה וְאֶתְאַבְּלָה  
<sup>past.</sup>וְאָהִי צָם \* וּמִתְפַּלֵּל  
(Neh. i. 4—5.)

<sup>fut.</sup>הֲרִפָּה מִמֶּנִּי וְאֶלְכָה וְאָבְכָה  
(Judg. xi. 37.)

<sup>c. past.</sup>נָשָׂא וַיַּעַל וַיִּנַּח וַיִּכַּסּ וַתַּחֲשֹׁךְ  
<sup>past.</sup>וַיֵּאכַל  
(Exod. x. 14. 15.)

<sup>fut.</sup>נָטָה יָדָי וַיַּעַל וַיֵּאכַל  
(Exod. x. 12.)

### Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew, as in other languages, viz.—

\* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For *וַיֵּאכַל*, as nothing is more common in Hebrew than the ellipsis of the verb *הָיָה*.





פָּקַד יְהוָה צִבְאוֹת אֶת-עַדְרֹו (Zech. x. 3) *The Lord of hosts hath visited his flock*; כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב כִּי פָקַד יְהוָה אֶת-עַמּוֹ (Ruth i. 6) *For she had heard in the field (country) of Moab that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate*, in a time subsequent to that of speaking\* : as, גֵּר יִהְיֶה זְרַעְךָ (Gen. xv. 13) *thy seed will be a stranger*; וְאַתָּה תָּבוֹא אֶל-אֲבֹתֶיךָ ; בְּשָׁלוֹם תִּקָּבֵר בְּשִׁיבָה טוֹבָה (Gen. xv. 15) *and thou shalt come to thy fathers in peace, thou shalt be buried in a good old age*; וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפְקֹד יְהוָה אֶת-צָר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre*; אָמַר אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחְלֹק שָׁלַל תִּמְלֹאמוּ נַפְשִׁי אֶרְיֹק חֲרָבִי הָיָה תִּירְשָׁמוּ יָדִי *the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them†; I will draw my sword, my hand shall destroy them‡* (Exod. xv. 9).

\* Some grammarians consider this tense as an *aorist*, others as a *present tense*: but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express *future* time. It has, therefore, very justly been considered by the ancient grammarians, as well as by Gesenius, as a future tense.

† Literally, *my soul shall be full of them*: i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect:—

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word *וַיַּהַרְא* and *behold*, being an invitation to the hearer to place himself in the same situation: as, *וַיַּהַרְא יְהוָה סֻלָּם מַצֵּב אֶרֶצָה, וּרְאִישׁוֹ מֵגִיעַ הַשָּׁמַיְמָה וְהַהֲרָה מִלְּאֲכֵי אֱלֹהִים עֲלִים וְיֹרְדִים בּוֹ* (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder placed upon the earth, and its top reaching towards heaven; and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)

*וַיַּהַרְא יְהוָה עֲלֵי וְרוּחַ גְּדוֹלָה וַחֲזַק מִפְּרִק הָרִים וּמִשֵּׁפַר סְלָעִים לִפְנֵי יְהוָה : לֹא בְרוּחַ יְהוָה וְאַחֲרֵי הָרוּחַ רָעַשׁ לֹא בְרֵעַשׁ יְהוָה : וְאַחֲרֵי הָרֵעַשׁ אֵשׁ לֹא בְאֵשׁ יְהוָה וְאַחֲרֵי הָאֵשׁ קוֹל דְּמָמָה דְּקָה : וַיְהִי כִשְׁמֹעַ אֱלֹהֵיוּ וַיִּלָּט פָּנָיו בְּאַדְרֵתוֹ* (1 Kings xix. 11—13.)

lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord; not in the wind (is) the Lord: and after the wind an earthquake; not in the earthquake (is) the Lord; and after the earthquake a fire; not in the fire (is) the Lord: and after the fire a still soft voice\*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

י before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Cæsar's *veni, vidi, vici*.) Nor is the next passage less beautiful: *וַיִּשְׁפֹּת בְּרוּחַ הַיְיָ בְּפָסְמוֹ יָם* a breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.

\* It was the voice of Mercy,—the gentle voice of Truth, which is never heard amidst destroying elements. Well might the holy

257. 2nd—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb: as, (Gen. iii. 7) וַיֵּדְעוּ *and they knew* (not כִּי עָרֹמִים הָיוּ *that they were naked*), but כִּי עָרֹמִים הֵם *that they are naked\**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַתֵּרָא כִּי מְתַאֲמָצֶת הִיא לָלֶכֶת (Ruth i. 18) lit. *And she saw that she is persisting to go*; וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שָׂדֶה בְּמִצְרָיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn, &c.* So likewise, וַיֵּרָא וַהֲפֹה (Gen. xviii. 1) *And he saw, and behold three men are standing by him* (not stood), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future: viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, “hide his face in a mantle.” The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

\* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used: as, וַיֵּדַע נֹחַ כִּי קָלִי הַמַּיִם (Gen. viii. 11); וַיֵּדַע אֶת אֲשֶׁר עָשָׂה לוֹ בְּנוֹ הַקָּטָן (Gen. ix. 24); וַיֵּדַע אוֹנֵן כִּי לֹא לוֹ יִהְיֶה (Gen. xxxviii. 9).

‡ The word יֵשׁ is never employed in the past, yet for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, שָׁמַעְתִּי כִּי יֵשׁ, שָׁכַר בְּמִצְרָיִם which they justly considered as a quotation, they have preserved its original meaning: thus, *I have heard that there is, &c.*

when the future event is fast approaching, and is certain to occur ; or where the future time is marked by some other word or phrase : thus, *כִּי מִשְׁחִיתִים אֲנִינֵהוּ* (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying—are about to destroy*; *כִּי לַיָּמִים עוֹד שִׁבְעָה אֲנֹכִי מִמָּטוֹר* (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by *כִּי לַיָּמִים עוֹד שִׁבְעָה*.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say, *I love my country, he loves his children, &c.* In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master, &c.* Heb. *אָהַבְתִּי I have loved*; (Gen. xxxi. 6) *and ye know that with all my power, &c.* Heb. *יָדַעְתִּין ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not, &c.* Heb. *לֹא יָדַעְתִּי—זָקַנְתִּי*; (1 Kings iii. 7) *I know not how to go out, or to come in*, Heb. *לֹא אֵדַע fut.*

260. Events that occur *frequently*, and *habitual* actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up*, Heb. *וַאֲדָמָה יַעֲלֶה* *and a mist shall go up*, i. e. *a mist continued to ascend repeatedly, often*; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. *כֵּן יִהְיֶה* *so it used to be*, *הִעָנָה הַעֲנָן יְכַסֵּנוּ* *the cloud used to cover it*. In the same sense ought all the verbs that occur in Num. ix. 16—23, (such as *יִחַנו, יִסְעוּ, &c.*) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. *וַיַּעַשׂ* *he continued to do, did so repeatedly*.

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words *אָז* *then*, *טָרָם* *not yet*: as, *אָז יָשִׁיר* (Exod. xv) *then sang Moses, &c.*; *טָרָם יַבְלֶהָ* (Gen. xxiv) *before I had finished*; *טָרָם תִּירָאוּ* (Exod. ix. 33) *ye do not fear\**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory*; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must when translated into English, be expressed in the *present* tense: thus, *דּוֹר הָאֵלֶּךְ וְדּוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת* (Eccl. i. 4) *A generation passeth away, and a generation cometh; but the earth abideth for ever*.

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the *present* tense. But the predicates of the two following propositions: *וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ* (v. 5) though the verbs are in the *past*, must nevertheless be rendered in the *present*; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

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\* Sometimes after *מָה* *what*, *מֵאֵין* *whence*: as, *מָה תִּבְקָשׁ* *What seekest thou?* *מֵאֵין תָּבוֹא* *Whence comest thou?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תַּמְלִיךְ, תִּשְׁבַּע, תִּשְׁכַּח, are future forms: thus, כָּל-הַדְּבָרִים יִגְעִים לֹא-יִכָּל, אִישׁ לְדַבֵּר לֹא-תִשְׁבַּע עֵינָיו לִרְאוֹת וְלֹא-תִמְלִיךְ אָזְנוֹ מִשְׁמָע. *All things are labouring\**, *man cannot utter it†*; *the eye is never satisfied‡ with seeing, nor the ear filled§ with hearing.*

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, עָמַד, יָשַׁב, הָיָה, יָבֹל, eight in the *future*, תֵּאָבֵד, תִּקְוֶמוּ, יִצְלִיחַ, יַעֲשֶׂה, יָתֵן, יִתְּנוּ, one *active* and one *passive* participle, יֹדֵעַ, נִשְׁתַּחֲוֶה, which must, for the reasons before stated, be rendered in the present.

## MOODS.

### *Infinitive Mood.*

263. Infinitives considered as nouns (Art. 113). may be used:—

1st. As the subjects of a proposition (Art. 163).

Thus, לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ (Gen. ii. 18) *lit. the being of the man alone (is) not good*, i. e. *to be alone without the intended aid is a condition not fit for man*; עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לִיחָהּ מִזֶּבַח (Prov. xxi. 3).

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אוּכָל לַעֲשׂוֹת דָּבָר (Gen. xix. 22) *I am not able to do any thing*; מֵאֵן בָּלָעַם הָלִיךְ עִמָּנוּ (Num. xxii. 14) *Balaam refused*

\* i. e. In a state of activity.

† i. e. Not satiated.

‡ i. e. He cannot describe it.

§ i. e. It becomes not weary.

to go with us\* ; לֹא יֵצֵא וְלֹא יָבוֹא (1 Kings iii. 7) *I know not to go out and to come in*, i. e. *the going out nor the coming in* ; מֵאַחַד הַפָּנִים נִפְשִׁי (Ps. lxxvii. 3) *my soul refused to be comforted*.

### 3rd. As the *antecedent* or consequent of a noun :—

Thus, לְפָנַי מֶלֶךְ מְלָךְ לְבָנֵי יִשְׂרָאֵל (Gen. xxxvi. 31) *lit. before the reigning of a king to (over) the children of Israel* ; בְּיוֹם אֲכָלָה מִמֶּנּוּ (Gen. ii. 16) *in the day of thy eating thereof* ; מִשְׁנַת הַמָּכֹר (Lev. xxv. 50) *from the year of his being sold*.

264. Like substantives, they admit of the *nominal affixes*, and may be the objects of *comparison* :—

Thus, אָתָּה יָדַעְתָּ שְׂבִינִי וְקוּמִי (Ps. cxxxix. 2) *thou knowest my sitting and my rising* ; וְשִׁבְתָּהּ וְיָצְאתָהּ וּבֹאֶתָהּ יָדַעְתִּי וְאַתָּה הִתְרַגְּזָהּ (Is. xxxvii. 28) ; טוֹב הָיִיתִי אוֹתָהּ לָךְ מִתָּתִי אוֹתָהּ לְאִישׁ אֲחֵר (Gen. xxix. 19) *lit. better (is) my giving her unto thee than my giving her unto another man* ; טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמִּתְּנוֹ בְּמִדְבָּר (Exod. xiv. 11).

265. They likewise admit the *prefixes* מ, ל, כ, ב, and other *prepositions* to mark several relations :—

ל to complete the sense of a preceding verb : as, כִּי הֵחֵל הָאָדָם לָרֹב (Gen. vi. 1) *when men began to multiply* ; כָּלָה לְדַבֵּר (Gen. xxiv. 14) *he finished to speak*, i. e. *he had finished*, or *he had done speaking* ;

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\* In such cases the infinitive constructive, with or without ל, is mostly used, though sometimes the infinitive absolute : as, (Is. xlii. 24) וְלֹא אָבוּ בְּדַרְכֵּי הָלוֹךְ. A finite verb is sometimes used instead of the infinitive : as, אֵיךְכָּה אוֹכֵל וְרֹאֵתִי (Esth. viii) for אוֹכֵל לְרֹאוֹת.

בָּלָה לְשִׁתּוֹת *he had done drinking*:—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לָלֶכֶת (Gen. xii. 5) *and they went forth to go*, i. e. *with the intention of going into the land*, &c.; וָאֵדָו לְהַצִּילוֹ (Exod. iii. 8) *and I came down to deliver him*.

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בְּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל (Gen. xlviii. 7) *in my coming from Padan, Rachel died by me*, &c. i. e. *Rachel died at the time of my coming (or when I came) from Padan*; אֶלְעָג בְּבֹא פֶחַדְדָם (Prov. i. 26) *I will mock in the coming of your fear*, i. e. *whenever that shall happen*; בְּבֹא רָשָׁע בָּא גַם בּוֹי (Ibid. xviii. 3) *in the coming of the wicked, cometh also contempt*, i. e. *when the wicked cometh, there cometh likewise contempt*; רָאוּ קְבֹא הַמֶּלֶאךָ (2 Kings vi. 32) *look, at the coming of the messenger, shut the door*, i. e. *as soon as he shall arrive*. So likewise (2 Kings x. 2) בְּבֹא הַסֵּפֶר הַזֶּה אֵלֵיכֶם וַיִּרְאוּתָם וְשָׁמְתָם: but וַיְהִי קְבֹא וַיְהִי חַסְפָּר אֲתָם הַחוּצָה וַיֹּאמְרוּ (Gen. xix. 17); וַיְהִי כְהוֹצִיָאם אֲתָם הַחוּצָה וַיֹּאמְרוּ (Ibid. 29) *and it came to pass on the coming of the letter to them, and they took*, i. e. *when the letter came, then they took*, &c.; וַיְהִי בְשַׁחַת אֱלֹהִים (Ibid. 29).

267. With מ, they are used like nouns in the ablative\*: as, וַיָּשְׁבוּ מֵתִיר הָאָרֶץ (Num. xiii. 25) *and they returned from searching of the land*; מִשּׁוּמַּת בָּאָרֶץ וּמִתַּת־הָאָרֶץ (Job i. 7) *from going to and fro on the earth, and from walking up and down in it*.

268. Sometimes, however, the מ is used in a negative sense: thus, (Gen. xxvii. 1) *and his eyes were dim* מֵרְאוֹת *from seeing*,

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\* Or as a sign of the comparative, which has already been explained.



i. e. so that he could not see; סָגַר כָּל-בֵּית מְבוּאָה (Is. xxiv. 10) every house is shut up from entering, i. e. so that none can enter; רָע הַשָּׁמַר לָהּ מִדְּבַר עִם יַעֲקֹב מְחוּב וְעַד רָע (Gen. xxxi. 29)\*.

269. The infinitive absolute (Art. 111) is used before or after *finite verbs*, to indicate *energy, intensity, or emphasis*, and must frequently be rendered in English by the adverbs, *surely, certainly, continually, greatly, indeed, &c.*

270. Thus, מוֹת תָּמוּת (Gen. ii. 17) *dying, thou shalt die*, i. e. *thou shalt surely die*; הִרְבָּה אֲרַבָּה (Ibid. iii. 16) *I will greatly encrease*; הָיָה יְהִיָּה (Ibid. xviii. 18) *he will assuredly be*; הִמְלִיךְ עָלֵינוּ תִּמְלִיךְ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* יָצָא וַיָּשׁוּב (Ibid. viii. 8) *and he went out, going and returning*, i. e. *repeatedly going to and fro, &c.*; נִכְסַף בִּי נִכְסַף (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, בֵּי צָמָתָם וְסָפֹד (Zech. vii. 5) *when ye fasted and mourned*; וְכָתוּב וְחָתוּם (Jer. xxxii. 44) *and they shall write, and they shall seal*; זָכוֹר אֶת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day*; שָׁמוּעַ בֵּין אֲחֵיהֶם (Deut. i. 16) *אוֹ מֶלֶךְ לְנִכְרִי* (Ibid. xiv. 21)†.

272. The infinitive absolute is sometimes used as a noun: as, אֱלֹהִים וְכָחַשׁ וְרָצָה וְנָגַב פָּרָצוּ (Hos. iv. 2) *lit. to swear, and to*

\* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, וְסָפֹד סִפְדָּתָם; זָכוֹר תִּזְכֹּר; מְכוֹר תִּמְכֹּר &c.

lie, and to murder, and to steal, &c. break out in abundance, i. e. imprecation, and murder, and theft, and adultery, overspread the land.

273. Infinitives are sometimes used as *adverbs*: as (Exod. xxx. 36) *and thou shalt beat (pound) some of it* הַדָּק *very small*; (Deut. xiii. 14) *then thou shalt enquire, and make search, and ask* הַיָּטִב *diligently*.

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a *finite verb*: as, (Gen. xxvii. 20) *how is it that* מִהֲרָתָּ לְמַצָּא *that thou hast found so quickly*, lit. *thou hast hastened to find*; (Exod. ii. 18) *how is it that* בָּא הַיּוֹם מִהֲרָתָּן *ye are come so soon to day*, lit. *ye have hastened to come*; הֲרַבְתָּה לְהִתְפַּלֵּל (1 Sam. i. 12) *she encreased to pray*, i. e. *she prayed much, continued to pray*; אַל תִּרְבוּ תִדְבְּרוּ (1 Sam. ii. 3) *do not encrease, do not speak*, i. e. *do not speak continually*.

275. This is especially the case with the verbs יָסַף *to add, to encrease*, שׁוּב *to return*; as, וַתֵּסֶף לָלֶדֶת (Gen. iv. 2) *and she brought forth again*, lit. *and she encreased to bring forth*; וְלֹא יָסְפָה שׁוּב (Gen. viii. 12) *and she did not again return*; וַיֵּשֶׁב וַיַּחְק וַיִּחְפֹּר (Ibid. xxvi. 18) *and Isaac dug again*, lit. *and he returned and he dug*; וַיֵּשֶׁב וַיִּשְׁלַח אֵלָיו (2 Kings i. 2); וַיֵּסֶף וַאֲבָרְהָם וַיִּקַּח אִשָּׁה (Gen. xxv. 1).

### *Imperative Mood.*

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.\** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תֹאכַל** (Gen. ii. 17) *thou shalt not eat*; **אַל תִּשְׁלַח יָדְךָ אֶל הַנֶּעֶר** *lay not thine hand upon the lad*; **וְאַל תַּעַשׂ לוֹ מְאוֹמָה** (Gen. xxii. 12).

277. *Obs. 1.*—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **נָא**†: as, **אַל נָא תַעֲבֹר** (Gen. xviii. 3) *do not pass, I pray*:—or in expression of encouragement, admonition, and advice: as, **אַל תִּירָא אַבְרָם** (Gen. xv. 1) *fear not, Abraham*; **אַל תִּלְוֶהָ** (Prov. i. 15); **אַל תַּעֲזֹב** (Ibid.).

278. *Obs. 2.*—A future preceded by an imperative is often used as an imperative: as, **לֵךְ וְאַסְפָּתָהּ** (Exod. iii. 16).

279. *Obs. 3.*—The imperative is sometimes used for the future; as, Gen. xx. 7. *and he shall pray for thee*, **וַיְחַיֵּה** *and live*, i. e.

\* When an imperative sense for the first and third persons is required, the future is used: as, **אָרֻץ** or **אָרְצָה** (with paragogic **ח**) *let me run* (2 Sam. xviii. 22, 23); **יְהִי** *there shall be*, or *let there be*; **יֵלְכוּ** *let them go*, or *they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי שְׁמוֹ לְעוֹלָם** (Ps. lxxii. 17) *his name will be for ever*; **יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה** (Hos. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **יִקַּח נָא מֵעֵט מַיִם** (Gen. xviii. 4) *let a little water be taken*; **נָא סוּרֵי נָא** (Ibid. xix. 2).



ואֵלֹהֵי חַיָּה אֶלֶף שָׁנִים פַּעַמִּים (Ecc. vi. 6) *though, if*; and *though he live twice a thousand years, &c.*; (Esth. vii. 4) וְאֵלֹהֵי לַעֲבָדִים וְלַשְׁפָּחוֹת נִמְכָּרְנוּ הַחַרְשָׁתִּי.

לוֹ O *that, would*; (Gen. xvii. 18) וַיְחִי לְפָנֶיךָ לֹא *that Ishmael might live before thee!* (Gen. xxx. 34) לֹא *would it might be according to thy words.*

לוֹלִי or לוֹלֵא *were it not, except*; (Gen. xxxi. 42) לוֹלִי אֱלֹהֵי אָבִי... הָיָה לִי כִּי עָמָה רִיקָם שְׁלַחְתָּנִי *except that the God of my father... had been with me, thou hadst sent me away now empty*; (Judg. xiv. 18) לֹלֵא חַרְשָׁתָם בְּעִגְלָתִּי לֹא מִצְאָתָם חִדְתִּי.

מִי יִתֵּן מוֹתָנוּ, *who would give, grant, would, O that*: as, (Exod. xvi. 3) בְּאֶרֶץ מִצְרַיִם *would (to God) we had died... in the land of Egypt*; (Num. xi. 29) מִי יִתֵּן כָּל-עַם יְהוָה נְבִיאִים *would to (to God) that all the Lord's people were prophets*; בִּפְקֹד הַאֲמֵר מִי יִתֵּן וּבְעֶרֶב הַאֲמֵר מִי יִתֵּן פֶּקֶד (Deut. xxviii. 67).

## PARTICIPLES.

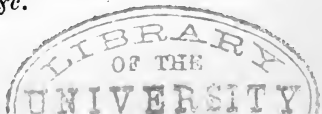
281. Participles are used in Hebrew as nouns (Art. 122, 207), as Adjectives (Art. 83), and as verbs (Art. 245); and follow, according to the sense in which they are employed, the rules of these respective parts of speech.

282. They are often used in a very unlimited sense; in which case, the pronouns, *whoso, whoever, he that, &c.* though not expressed, must be supplied: as—

אֱהֵב מוֹסֵר אֱהֵב דָּעַת (Prov. xii. 1.)

וְשׂוֹנֵא תוֹכַחַת בָּעֵר ;

*Whoso loveth instruction, loveth knowledge; but he that hateth reproof (is) a brute; lit. a lover of wisdom (is) a lover of knowledge; and, &c.*



עֶבֶד אֲדַמְתּוֹ יִשְׂבַּע לֶחֶם (Prov. xii. 11.)

*He that tilleth his land shall be satisfied with bread.*

אֲשִׁירִי אָדָם שֹׁמֵעַ לִי....כִּי מִצְאִי מְצָא חַיִּים....וְחַטָּאִי

חַמֶּס נִפְשִׁי (Ibid. viii. 34—36.)

*Blessed (is the) man who hearkeneth unto me, &c....For whoso findeth me, findeth life, &c....But he that misseth me, wrongeth his soul.*

מְשַׁמְרִים הַבִּלִּי נִשְׂא חֲסָדָם יַעֲזֹבוּ (Jonah ii. 9.)

*They that observe lying vanities, forsake their own mercy.*

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by כָּל, or by the same *finite verb*\*: as, כָּל הַשֹּׁמֵעַ (Gen. xxi. 7) *whoever shall hear it*; (2 Sam. xvii. 9) וְשָׁמַע הַשֹּׁמֵעַ lit. *and he shall hear the hearer, &c. i. e. whosoever shall hear*; כִּי יִפֹּל הַנֶּפֶל (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs: as, שָׁמַעְתִּי אֲמָרִים יִלְבָּרָה (Gen. xxxvii. 17) *I have heard them say, Let us go, &c.*; (Gen. xxvii. 6) *and Rebekah spake unto Jacob her son* לֵאמֹר † *saying*, אֶת־אָבִיךָ מַדְבֵּר.

\* Or when followed by the same *finite verb*: as, (Ezek. iii. 27) הַשֹּׁמֵעַ יִשְׁמַע.

† The word לֵאמֹר (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

אֶל עֵשָׂו אָחִיו לֵאמֹר : הִבִּיֵּאָה לִי צִיד *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

*Concord of the Verb with the Nominative.*

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person : except—

1st.—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular: as, (Gen. i. 1) בָּרָא אֱלֹהִים; (Exod. xxi. 4) אִם אֲדִנִּי יִתְּנֵה לִי; (Ibid. 29) וְגַם בָּעָלָיו יִמָּת; (Gen. xx. 13) הִתְעַו אֶתִּי אֱלֹהִים. (See Art 220.)

2nd. When the verb *precedes* its subject, in which case the verb may or may not agree with it†: as, (Gen. i. 14) יְהִי מְאֹרֶת, where

the words following it are the very words spoken by Rebekah, including the second לֵאמֹר, by which she introduces the words of Isaac, or at least their general sense, namely, הִבִּיֵּאָה לִי צִיד.

\* In these instances, the agreement is logical, *i. e.* according to the signification; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person*; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally); the subject being introduced, as it were, by a sort of after-thought, and of course, as merely explanatory; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine ; (Num. ix. 6) וַיְהִי אֲנָשִׁים, here the verb is in the singular, and the noun is in the plural ; (Gen. ix. 23) וַיָּקָח שֵׁם וַיֵּיפֶת ; here we have two nouns connected by a copulative, yet the verb is in the singular ; (Job xlii. 15) וְלֹא נִמְצָא נָשִׁים יְפוֹת.

3rd. When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular : as, (Gen. iv. 10) קוֹל דָּמִי אַחִיד צִעֲקוּם ; (1 Sam. ii. 4) וּמִסְפַּר יְמֵיהֶם רַבִּים קָשַׁת גְּבוּרִים חֲתִים ; (Job xxxviii. 21) וְתוֹמְכֶיהָ מְאַשֵּׁר.

4th. When a plural noun is used distributively : as, מְחַלְלֶיהָ יוֹמֶת (Ex. xxxi. 14) lit. *her profaners.....he shall die*, i. e. *every one that profanes it (the Sabbath), shall die* ; (Gen. xlix. 22) בָּנֹת צַעֲדָה ; (Prov. iii. 18) וְתוֹמְכֶיהָ מְאַשֵּׁר.

5th. Sometimes when the apparent subject is a nominative absolute (Art. 204) : as, וְזַלְעוֹת יְתוּמִים יִדְפָּא (Job xxii. 9) and (as to the arms) of the orphans, it is broken ; (Hab. i. 16) וּמֵאֲכָלוֹ בָּרָאָה.

6th. When the verb *הָיָה* is used as a connecting verb, it may agree either with the *subject* or the *predicate* : as, (Gen. i. 11) וַהֲאֵרֶץ הָיְתָה תְּהוֹ וְבָהֶרָה ; (Gen. xxxi. 8) וַיְהִי שֹׁכְרָהּ. The concord is, however, often entirely disregarded\* : as, (Gen. xli. 53) שְׁנֵי עֶשְׂרִים שָׁנִי הָרַעַב אֲשֶׁר הָיָה ; (Levit. xxiv. 5) וַיְהִי חֲחֻלָּה הָאָחִת.

\* This is likewise often the case when a pronoun is used as the *copula* : as, (Lev. xxv) כִּי בָמִי עֲרִי תִלְוִים הִיא אֲחֻזָּתָם ; (Jos. xiii. 14) כִּי חֲקוֹת הָעַמִּים הִגְלָה הִיא ; אֲשֶׁי הָיְתָה...הוּא נִחְלָתוֹ ; (Jer. x. 3) כִּי חֲקוֹת הָעַמִּים הִגְלָה הִיא. The reason of this is evident, as the *copula* cannot, strictly speaking, be affected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word : as, (1 Sam. xxv. 27) הַבְּרָכָה הַזֹּאת אֲשֶׁר הָבִיא...שִׁפְחָתָהּ, where the word *נָעַר* is probably omitted. There are, however, many discordances that cannot be thus explained.



286. When several *subjects* of different genders\*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) וַאֲבָרָהֶם וְשָׂרָה וְזָקֵנִים; (Jud. xiii. 19) וּמְנוּחַת וְאִשְׁתּוֹ לְאִים (not רְאוּת).

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיֵּאמֶר אָחִיָּהּ וְאִמָּהּ; (Num. xii) וַתְּדַבֵּר מִרְיָם וְאַהֲלֵינוּ; (Exod. xxi. 4) וַיִּלְדֶּיהָ תַּתִּיהָ לְאֻנְיָהּ; (Prov. xxvii. 9) וַתֵּאכֶל הִיא וְהוּא; (1 Kings xvii. 15) שָׁמֶן וְקִטְרֶת יִשְׁמַח לֵב.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) וְעָשָׂה.....נִכְשׁ בִּי תַחֲטָא; (Is. xxxiii. 9) אָבֵל אֲמַלְלָה אֶרֶץ.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיִּרְבּוּ הָעָם וַיַּעֲצֻמוּ.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, עַל כֵּן קָרָא שְׁמוֹ בָּבֶל (Gen. xi. 9) *therefore was the name of the city*

\* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) לָכֵה נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה; (2 Sam. xix. 30) אַתָּה וְצִיבָא תַחֲלֹקוּ אֶת־הַשָּׂדֶה.

*called Babel*, Heb. *therefore he called*, i. e. *some one*\*; וַיֹּאמֶר לְיוֹסֵף (Gen. xlvi. 1) *and one told Joseph*; וַיִּגַּד לְאַבְרָהָם (Ibid. 2): or by the passive verb: as, וַיִּגַּד לְאַבְרָהָם Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

*Obs. 1.*—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, וַיִּצְרֵלּוּ (Gen. xxxii. 8) *and it grieved him*; וַיִּצַּר לִי *it grieves me*; וַיְהִי הַגֶּשֶׁם lit. *and he was the rain*, i. e. *it rained*; וַיְהִי קוֹלוֹת וּבָרָקִים *and there was thunder and lightning*, i. e. *it thundered and lightened*.

*Obs. 2.*—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, וַיִּפְרֹחַ עַבְדֵּי פַרְעֹה הַזֶּה עַל עַבְדָּיו (Gen. xli. 10) *Pharaoh was wroth with his servants*, for וַיִּפְרֹחַ עַבְדֵּי פַרְעֹה הַזֶּה עַל עַבְדָּיו; וַיִּפְרֹחַ עַבְדֵּי פַרְעֹה הַזֶּה עַל עַבְדָּיו (Gen. xli. 18) for וַיִּפְרֹחַ עַבְדֵּי פַרְעֹה הַזֶּה עַל עַבְדָּיו;—וַיִּפְרֹחַ עַבְדֵּי פַרְעֹה הַזֶּה עַל עַבְדָּיו (Gen. xli. 18) for וַיִּפְרֹחַ עַבְדֵּי פַרְעֹה הַזֶּה עַל עַבְדָּיו (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

### *Government of Verbs.*

290. Active transitive verbs‡ govern the objective case: as, וַיִּשְׁרָאֵל אֶהָב אֶת יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph*; שָׁמַרְתִּי בְּקוּדֶיךָ וְעִלְתֶּיךָ (Ps. cxix. 168) *I have kept thy precepts and thy testimonies*.

\* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively*: as, וַיִּשְׁרָאֵל הָפֶה (Judg. xx. 41) *and the men of Israel turned*; וַיִּפְחֶה לָבָם לְשׂוֹנֵא עַמּוֹ (Ps. cv. 25) *he turned their hearts to hate his people*; וַיִּפְחֶה אֶת מִימֵיהֶם לָדָם (Ibid. 29).

291. Some verbs govern two objective cases: as, *שְׁאַל-נָא אֶת-הַכֹּהֲנִים תּוֹרָה* (Hag. ii. 11) *ask the priests (concerning) the law*; *אֶלְמְדָה פְּשָׁעִים דְּרָכֶיךָ* (Ps. li. 15) *I will teach transgressors thy way*.

292. This is especially the case with verbs in *Hiphil*: as, *לְהַעֲבִיר אֶת-הַמֶּלֶךְ אֶת-הַיַּרְדֵּן* (2 Sam. xix. 16) *to make the king pass over the Jordan*; *וְהַעֲבַדְתִּיךָ אֶת-אֹיְבֶיךָ* (Jer. xvii. 4) *and I will cause thee to serve thine enemies\**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs† (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb *עָבַד* construed with *אֶת* signifies *to labour, to cultivate, to serve*; but with *בְּ* it signifies, *to impose labour*: *שָׁעָה* construed with *אֶל* signifies *to attend to, to regard*; but with

\* Generally verbs, &c. which are transitive in *קָל*, become doubly transitive in *פָּעַל*: as, *לָמַד* (Is. xxvi. 10) *he learned*; *לִמַּד* (Ecc. xii. 9) *he caused to learn, or he taught*.

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מ or מן it signifies *to turn away, disregard*: שָׁאַל אֶת- is *to ask*, שָׁאַל- to *consult*, מִמֶּם or מִן שָׁאַל to *request*, לִ שָׁאַל- to *inquire*.

### *Miscellaneous Remarks.*

294. The words קוּם *to rise*, נִשָּׂא *to lift up, to raise*, פָּנָה *to turn*, and a few others, are often used pleonastically before other verbs: as, וַיָּקָם וַיֵּלֶךְ *and he rose and went*; וַיִּשָּׂא עֵינָיו וַיֵּרָא *and he lifted up his eyes and saw*; וַיֵּצֵא וַיֵּלֶךְ *and he turned and went out*; וַיִּשָּׂא אֶת רַגְלָיו וַיֵּלֶךְ.

295. Nouns derived from the same root with the verb are often added to it pleonastically: as, וַיֵּנֶדַּר וַיַּעֲקֹב נֶדֶר *and Jacob vowed a vow*; בָּכוּ בְּכִי גָדוֹל *they wept a great weeping\**; חֵלוֹם חִלְמָתִי (Gen. xli. 15); וַיַּחֲרִד יִצְחָק חֲרָדָה גְּדֹלָה (Gen. xxvii. 33).

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## CHAPTER VI.

### מְלוֹת PARTICLES.

#### *Adverbs.*

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways:—

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\* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite verb*, in conjunction with an *infinitive constructive* or with another *finite verb*. (Art. 273, 275).—4th. By *abstract nouns* or other words\* used adverbially: as, (Exod. xii. 11) *and ye shall eat it בְּחֵפְזוֹן with hastiness*, i. e. *in haste*, or *hastily*; (Ibid xiv. 25) *and they drove them (the chariots) בְּכִבְדֹת with heaviness*, i. e. *heavily*; (Judg. viii. 1) *and they contended with him בְּחִזְקָה with vehemence*, or *vehemently*.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes **ל**, **ב**, **מ**, **ב**, as in the preceding examples: others are always used without prefixes; as, (Josh. ii. 1) **חָרַשׁ** *secretly* (from **חָרַשׁ** *deaf*); **חִנָּם** *gratuitously*; (Lam. i. 9) **פְּלִאִים** *wonders*, i. e. *wonderfully*. Some, again, are used indiscriminately with or without prefixes: as, **בְּטָח** (Deut. xii. 10); **לְבֶטֶח** (Levit. xxv. 19); *in safety, securely*; while others are used in different senses, according as they *have* or *have not* any of the prefixes: as, **לְבַד** *alone, only, separately*, but **מִלְבַּד** *besides, except*; **מָתַי** *when*, but **לְמָתַי** *for when, for what period of time*: **אֵין** *cons. non-existence, nothing*, **לְאֵין** *into nothing*, **כְּאֵין** *as nothing*; but **מֵאֵין** signifies *whence*, and **מִאֵין** *without, or rather from want of existence, or because there existed not*; (See Is. v. 9.—1. 2); and

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\* See Art. 154.

† As **מִלְבַּד הָרָעָב הָרִאשׁוֹן** (Gen. xxvi. 1) *besides the first famine*. But the **מ** is often prefixed before the noun: as, **לְבַד מִטְּף** (Exod. xii. 37) *besides children*; which is the same as **מִלְבַּד הַטֶּף**.

בְּאֵין *without*, i. e. *where there exists not*, or in the *non-existence* (see Prov. v. 23. xi. 14), לֹא *not*, בְּלֹא *without\**.

298. לֹא הֲלֵא *is it not?* is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion†, and may be rendered by *behold*: as, הֲלֹא אֶחָיִךְ רְעִים בְּשֶׁכֶם (Gen. xxxvii. 13) *do not thy brethren pasture in Shechem?* i. e. *they do pasture*, &c.;

\* The distinction between אֵין and אִין, and between these and לֹא &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

אֵין is a noun, and signifies *non-existence, nothing*. It is opposed to יֵשׁ, which signifies *real being*. אִין is used in the *absolute state*, but אֵין when in construction with other words. Thus, *absolute state*, אֵין יְהוָה בְּתִרְבֵּנוּ אִם אֵין (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence?* &c. or *Is he not in existence amongst us?* Cons. אִין בֵּית אִשָּׁר אֵין שָׁם מֵת (Exod. xii. 30) *there was not a house where there was not one dead*, lit. *there was no house in existence where there was not a dead person in existence*. Both אִין and אֵין indicate the non-existence of the *subject*, whereas לֹא indicates the non-existence of the *predicate* or *attribute* (see the examples in Art. 187). The affirmative answer to the question הֲיֵשׁ פֹּה אִישׁ (Jud. iv. 20) *is there any man here?* or הֲיֵשׁ בְּזֶה הָרֶאֶחַ (1 Sam. ix. 11) *is the seer here?* is יֵשׁ *there exists*. The negative answer is אֵין *there exists not*. But the affirmative answer to הֲרָאָה אֶתָּה (Jud. iv. 20) *seest thou?* or הֲרָאִיתָ (Jud. iv. 20) *hast thou seen?* is כֵּן *so, yes*, or רָאָה אֲנֹכִי; and the negative answer is לֹא. לֹא כֹל אֵין signifies *nothing whatever*, excluding the whole as well as the parts: but לֹא כָל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) הֲחַפֵּץ אֶחָפֵץ מֵת רָשָׁע *do I then desire the death of the wicked?* which is equivalent to *I do not desire*, &c.

הֲלֹא הֵמָּה בְּעֶבֶר הַיַּרְדֵּן (Deut. xi. 30) *Are they not on the other side Jordan? i. e. Behold they are, &c.*

299. Two negatives are not, in Hebrew, equivalent to an affirmative, but only strengthen the negation: as הִמְצִילֵי אֵין קְבָרִים בְּמִצְרַיִם (Exod. xiv. 11).

300. Negatives are sometimes added to nouns, adjectives, &c., to denote *privation*: as, אֵין־מִסְפָּר innumerable; אֵין־נֶכֶן unprepared; אֵין־אוֹנִים powerless, impotent; לֹא כֹחַ strengthless; לֹא־חָכָם unwise; לֹא בָנִים childless; בֹּקֶר לֹא עָבֹר a cloudless morning; לֹא־יוֹעִיל useless, profitless; לֹא־אֵל not-a-God, i. e. an idol; לֹא־עַם not a nation, i. e. a lawless horde\*; בְּלִי־שֵׁם without a name, i. e. infamous; בְּלֹתִי סָרָה irremovable†; אֶל־מָוֶת immortality‡.

301. The negatives are sometimes omitted, and must be supplied by the reader: as, (1 Sam. ii. 3) — אֵל תִּרְבּוּ הַדְּבָרִים גְּבוּהָה גְּבוּהָה — אֵל תִּרְבּוּ הַדְּבָרִים גְּבוּהָה גְּבוּהָה, supply אֵל; (Ps. ix. 19) לֹא לְנֶצַח וְשָׂכָח אֲבִיוֹן — לֹא לְנֶצַח וְשָׂכָח אֲבִיוֹן, supply לֹא.

This is especially the case when two negative propositions are joined together by וְ, when both the *negative* as well as the *predicate* of the second proposition are often omitted: as, (Ps. i. 5) עֲלֵי־יָן לֹא — בַּעֲדַת צְדִיקִים — לֹא יִקְמוּ, supply יִקְמוּ, or render the וְ by *nor*.

The repetition of adverbs denotes intensity: as, (Deut. xxviii. 43) מַעֲלָה מַעֲלָה מַעֲלָה the stranger that is amongst thee shall get up above thee, upwards upwards, i. e. very high; and thou shalt come down מִטָּח מִטָּח low low, i. e. very low.

\* Thus, (Deut. xxii. 21) הֵם קָנְאוּנִי בְּלֹא־אֵל...וְאֵנִי אֶקְנִיָּאם בְּלֹא־עַם.

† (Is. xiv. 6) מִבֵּית בְּלֹתִי סָרָה.

‡ (Prov. xii. 28) בְּאַרְחַת צִדְקָה חַיִּים וְדֶרֶךְ נְתִיבָה אֶל־מָוֶת.

*General Remarks on the Particles.*

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction*\*: thus, *עַל* upon, over, for, because, &c.; *תַּחַת* below, beneath, under, instead, because; *בְּלֹא* (probably from *בָּלָה* to waste away) not, without, except, unless, &c.

303. *Obs.* 1.—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this.—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, *אֵל, לְ* (probably from *אֵלֶּה* to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action is not expressed

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\* There are, however, many particles which are never used but as *adverbs*; as, *הֵנָּה* here, *שָׁם* there: or as *prepositions*; as, *בֵּין* between: or as *conjunctions* only; as, *אֲבָרְךָ* but, *וְ* and.



by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at, near, by, for, that, &c.*

It is the same with the inseparable particle ו (from וְ a hook); it indicates the general relation of *connection*, but whether this connection is *copulative, adversative, concessive, &c.*, must often be inferred from the context\*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in וְאֵת הָאָרֶץ (Gen. i. 1) means *and*, showing that the proposition הָאָרֶץ refers to אֶרֶץ as well as to הַשָּׁמַיִם; nor that the ו in וְלִין הָיָה (Gen. iv. 2) or in וְאֵלָּן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them; nor that the ו in וְאִימִנָה and in וְאִשְׁמְאִלָה (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*; וְאִם הִשָּׁמַאל *if thou wilt take the left*; וְאִם הִימִין *and if thou wilt take the right*; nor that ו in וְלֹא תִגְעֶוּ (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא תֹאכְלוּ *ye shall not eat*, and is not in opposition to it. Equally evident is it that the ו in וְאִמּוֹ (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents; besides the ו shews that וְיִמְקַלֵּל refers to אִמּוֹ as well as to אָבִיו. These examples, I hope will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations!

304. *Obs. 2.*—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning; nor can

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\* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used: thus, both **אֶל** and **לְ**, are the signs of the dative. But **לְ** is frequently used before the infinitive mood, to show the *purpose*: as **וַיֵּשֶׁב-לֶאֱכֹל** and *he sat down to eat*: and before nouns, to indicate the ultimate object: as, **וְהָיוּ לְאִתּוֹת** and *they shall be for signs*. In neither of these cases could **אֶל** be used; **דִּבֶּר-אֵלַי** signifies *he spoke unto me*, but **דִּבֶּר-לִי** (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me*; **דִּבֶּר לָכֶם** (Deut. i. 11) *he has promised you*; **אֶל נָשָׁי שָׁלַח** signifies *he sent to my wives*; but, **שָׁלַח לְנָשָׁי** signifies, *he sent for my wives*; (see 1 Kings xx. 7) **שָׁלַח אֵלַי לְנָשָׁי וּלְכַסְפִּי**.

305. Thus, likewise, **בְּגִלְלִי** (lit. *in rolling*) from **גָּלַל** to *roll*, **בְּעֵבְרִי** (lit. *in passing*) from **עָבַר** to *pass*, refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But **בְּגִלְלִי** is used only before nouns, whilst **בְּעֵבְרִי** is used before nouns as well as before verbs, and is sometimes equivalent to **לְמַעַן** (lit. *to answer*) *that, so that*, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house יוֹסֵף בְּגִלְלִי for Joseph's sake*; (Gen. xxx. 27) *the Lord has blessed me בְּגִלְלֶךָ for thy sake*; (Gen. viii. 21) **בְּעֵבְרִי** *for man's sake*; (Gen. xxvii. 4) **בְּעֵבְרִי הִבְרַכְךָ נַפְשִׁי** *that my soul may bless thee*. (See Exod. ix. 16).

306. Obs. 3.—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, **אֶל** is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, **אֶל-אֲחֵרַי** *to behind me*, **אֶל בֵּין** *to between\**, **אֶל תּוֹךְ** *to the midst of*,

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\* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

into ; whereas *אֲדֹרֶת* concerning, on account of, is never used without the particle *עַל* preceding it : as, *עַל אֲדֹרֶת בְּנוֹ* concerning, or because of his son ; *עַל אֲדֹרֶת הַבְּיָר* concerning, or on account of the well (Gen. xxi).

*עַל* (from *עָלָה* to ascend) upon, above ; *מֵעַל* from above, or above (the force of *מ* being lost in the translation) ; but *מֵעַל* above (lit. *what is above*), though derived from the same root, never occurs without the prefix *מ* ; thus, *מִמֵּעַל* from above, or above ; and *מֵעַלָּה* with local *ה*, though likewise derived from the same root, is used without the prefix *מ* ; as *מֵעַלָּה* upwards.—Sometimes with *ל*, *לְמֵעַלָּה*, and with *מ* and *ל*, *מִלְמֵעַלָּה*.

Thus likewise *בְּגִלְל*, *בְּעֵבוֹר*, *בְּלִתִּי*, never occur without *ב*, though this letter is, in the two first words, *servile*. Further, *בְּגִלְל* admits neither a prefix nor a preceding nor following particle : *בְּעֵבוֹר* is sometimes used with *ל* to mark the final end or purpose ; whereas *בְּלִתִּי* admits both prefixes as well as particles : thus, *לְבִלְתִּי שָׁמֹר* (for) not to keep, *מִבְּלִתִּי יִכְלֹת* from defect of power, from inability, *בְּלִתִּי־אִם* unless, except, *עַד בְּלִתִּי שָׁמַיִם* until the defect of the heavens, or until the heavens be no more. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an oriental ear, if these terms had been considered exclusively as prepositions, but this usage is perfectly correct in the Hebrew ; because most of the prepositions being, in their origin, *nouns*, are often used as such : thus, *אֲחֵר* the hinder part, the space behind ; *תוֹךְ* the middle of ; (from *תָּוֶךְ* the middle), *בֵּין* the intermediate space, plu. *בֵּינֹת* the intermediate spaces. Hence the propriety of such expressions, *לְמֵעַלָּה*, *מֵעַל*, *אֶל מִבֵּין*, *אֶל־בֵּין*, *מִבֵּין*, *מֵאַחֲרֵי*, *אֶל אַחֲרֵי*, *לְלִפְנֵי*, *לְלִפְנֵי מִלְמֵעַלָּה*. But we could not say *לְלִפְנֵי*, nor *אֶל לְפָנַי* because the *ל* in *לְפָנַי* already expresses the relation denoted by the dative, and means literally, *towards* the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them: as, \* מִבֵּית לְפָרֶכֶת *within the vail*, lit. *from within to the vail*. i. e. *with reference to it*; לְעִיר מִחוּץ *without the city*; מִמַּעַל לָעֵצִים *upon the wood*, lit. *from above, with reference to the wood*; סָבִיב לַמִּשְׁכָּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar*; אֹי לָהֶם *woe unto them!* הָלֵילָה לִּי *woe unto me!* lit. *lamentation to me!* לִי אֵלַי *far be it from me!* *God forbid!* lit. *a profanation be it to me, unbecoming.*

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun: as, בֵּין הַגְּזָרִים *between the pieces*, בֵּין עֵינָיךָ *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns: as, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (Gen. i. 4) *between the light and between the darkness*; ... בֵּין הַמַּיִם (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין מַיִם לַמַּיִם (Ibid. 6); בֵּין אוֹר לַחֹשֶׁךְ (see Levit. xi. 47—Deut. xvii. 8).

### Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

\* Derived from בֵּית *a house*, itself probably derived from בּוֹא *to come in, to enter*.

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among*; as, בֵּין אֶחָיִם (Prov. vi. 19) *among brethren*.

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words **לָהֶם אָכַל** that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as **אָכַל** includes the *subject* as well as the *predicate*, **לָהֶם** must be the *objective*, whether it is placed after the verb—thus **אָכַל לָהֶם**; or before it—thus **לָהֶם אָכַל**.

Thus likewise the words of the following simple sentence, **יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף** (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

I. יִשְׂרָאֵל אָהַב אֶת־יוֹסֵף	IV. יִשְׂרָאֵל אֶת־יוֹסֵף אָהַב
II. אֶת־יוֹסֵף אָהַב יִשְׂרָאֵל	V. אָהַב אֶת־יוֹסֵף יִשְׂרָאֵל
III. אֶת־יוֹסֵף יִשְׂרָאֵל אָהַב	VI. אָהַב יִשְׂרָאֵל אֶת־יוֹסֵף

or VII. **יִשְׂרָאֵל אֶת־יוֹסֵף וַיֵּאָהֵב** with **וַיֵּאָהֵב** conversive.

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle **אֶת־**, there remains only the word **יִשְׂרָאֵל** which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers*.—The more important words will therefore take precedence of those that are less important\*.

311. Hence it is, that in Hebrew the *qualifying* word must follow the words *qualified*, and the *defining* words must be placed after those which are *defined*: thus, בֶּן חָכָם (not חָכָם בֶּן) *a wise son*; יוֹם שֵׁנִי (not שֵׁנִי יוֹם) *second day*; בַּת מֶלֶךְ (not מֶלֶךְ בַּת) *a king's daughter*; הָאִישׁ הַזֶּה (not הַזֶּה הָאִישׁ) *this man*. See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

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\* The order of words in the first verse of the Book of Genesis, may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive: thus, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds, *first*—that this world had *a beginning*, in contradiction to those who maintained its *eternity*: *secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will*; and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים *the Almighty Being*, the Author of all the powers, and last of all, the objective cases—אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member\*: as in the arrangement marked I.

313. But in historic narratives, where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first†, then the *nominative*, then the subordinate members, and last of all, the minor circumstances: as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum*, according as the speaker attaches more or less importance to either of the words; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences:—

\* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain: as, *הָאִשָּׁה—אֲשֶׁר נָתַתָּה עִמָּדִי—חַיָּא | נָתַתָּה | לִי | מִוֶּהֱעֵץ* (Gen. iii. 12); *יְהוָה—אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לִקְחָנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלְדָתִי*; *וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לְזָרְעֶךָ אֶתְנָתִי וְאֶת-הָאֶרֶץ הַזֹּאת—חַיָּא | בָּנָה | אֶת-יְהוָה | יִשְׁלַח | מַלְאָכָו | לִפְנֵיךָ* (Gen. xxiv. 7); *וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לְזָרְעֶךָ אֶתְנָתִי וְאֶת-הָאֶרֶץ הַזֹּאת—שָׁעַר בֵּית-יְהוָה הָעֵלְיוֹן* (2 Kings xv. 35).

When the *nominative* is thus separated from the *verb* by explanatory circumstances, the personal pronoun corresponding with the *nominative* is introduced, to recall, as it were, the subject; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition.

I.—אֲנֹכִי | נָתַתִּי | שְׁפָדָתִי | בְּחִיקָהּ (Gen. xvi. 5.)

*I have given my maid into thy bosom.*

II.—אֶת בָּתִּי | נָתַתִּי | לְאִישׁ הַזֶּה | לְאִשָּׁה. (Deut. xxii. 16.)

lit. *My daughter I gave unto this man for a wife.*

In the first example, the *nominative* אֲנֹכִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She therefore begins with the *Ego* אֲנֹכִי; 'It was *I*, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אֲנֹכִי, as if he scarcely thought of himself, and begins his address to the judges with אֶת בָּתִּי *my daughter*, as the object nearest his heart.

315. In the following verse, אֶת-יְהוָה אֱלֹהֶיךָ תִירָא וְאֹתוֹ (Deut. vi. 13), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אתה תירא את יהוה אלהיך—אתו, &c. or—וְאֹתוֹ תַעֲבֹד, &c. and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as חָנָם, פְּתָאוֹם, עֲפָה, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיֵּצֵאָה חָנָם (Ex. xxi. 11); לֹא תִשְׁלַחְנִי רִיקָם (Deut. xv. 13); וַיֹּאמֶר יְהוָה פְּתָאוֹם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, פִּי-עֲפָה רִיקָם שְׁלַחְתָּנִי (Gen. xxxi.



42); עַל־כֵּן פָּתְאוּם יבֹא אִידוֹ (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence: as, פָּתְאוּם נִפְלָה בְּכָל (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, יְבוֹא אֶל־הִיכָלוֹ הָאֲדוֹן אֲשֶׁר אִתָּם מְבַקְשִׁים (Mal. iii. 1); הִנֵּם נִמְצְאוּ (Is. lii. 3); הִנֵּם יִרְאֵה אֵיבֹב אֶת יְהוָה (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of Scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same identical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are:—

דַּע כִּי הַמִּלּוֹת הֵם בְּגוּפוֹת וְהַטְעָמִים הֵם בְּנִשְׁמוֹת וְהַגּוֹף  
לְנִשְׁמָה כְּמוֹ כְּלִי : עַל כֵּן מִשְׁפָּט כָּל־הַחֲכָמִים בְּכָל־  
לָשׁוֹן שֶׁיִּשְׁמְרוּ הַטְעָמִים וְאֵינָם חוֹשְׁשִׁין לְשִׁנּוּי הַמִּלּוֹת  
אַחֲרֵי שֶׁהֵם שׂוֹיִם בְּטְעָמָם :

‘ *Know that words are like bodies, and the senses\* (meanings) are like souls; and that the body is a mere instrument (organ) to the soul.*

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\* It is very remarkable that a man so learned as *John Buxtorf*, should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence, the practice of all wise men *is* every language to take care of the sense, but they are not solicitous *about* the change of words, as long as they express the same meaning.' He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מלא *full* (i. e. expressing the quiescent letters א ו י), and at other times חסר *deficient*; as for instance, why the word עולם is sometimes written with the ו, and at other times עלם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לאמר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אל תשים לב אל המלות כי הם כגופות והטעמים הם  
ברוחות : והבורר בשני בלים זה כמו זה במעשה  
מעשה אחד הוא :

*'Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits : and he that cuts with either of two instruments, each of which is calculated to produce the same effect,*

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his *Thes. Gram. Ling. Sanctæ*, p. 599), he cites the preceding quotations from Aben Ezra's work, and renders the first thus—'*Scito dictiones esse quasi corpora, & accentus (!) quasi animas*,' &c. The second he renders thus—'*Ne apponas animum ad dictiones : illæ enim sunt instar corporum, & accentus (!) sicut spiritus sive animæ*,' &c. What probably misled the learned author is, that the word טעמים is frequently used by Rabbinical writers for *accents*. But that Aben Ezra does not use the word in this sense, is clear enough.

*doeth, in fact, the same work.*' In short, he strongly recommends to those who study the sacred volume, to look to the *spirit*, rather than to the *mere letter*.

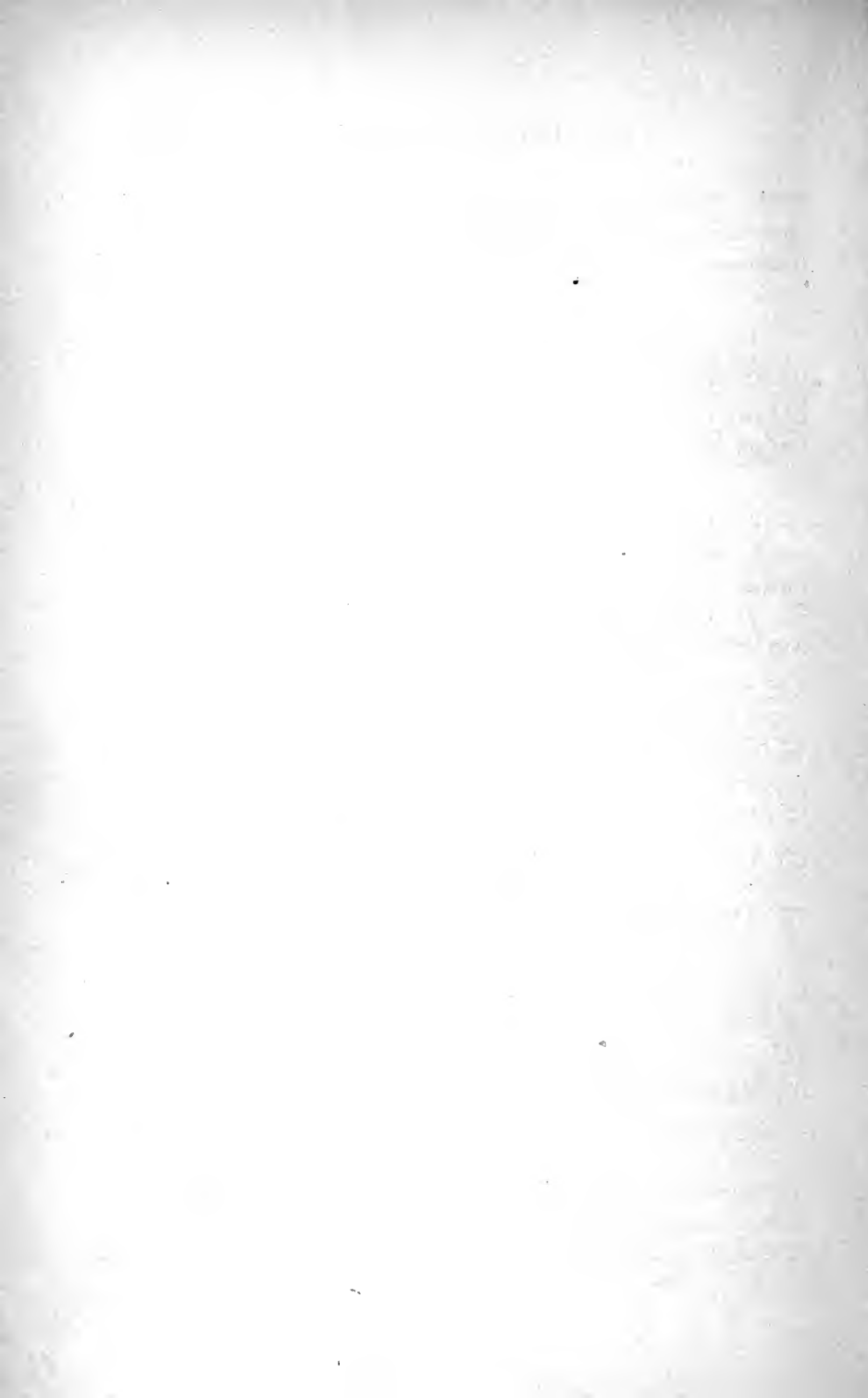
318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately\* before their respective verbs: as, **לֹא אָכַל, אֵל תֵּלֵךְ, בֶּל חֲלִיתִי**.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, **כִּי תִקְחָה עִבְדְּךָ עִבְרִי** (Ex. xxi. 2); **אִם יוֹם אִם יוֹמִים** (Ibid.); **אִם יִצְמַד לֹא יָקָם כִּי בִסְפוֹ הוּא** (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (הֲ), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, **הַמֶּלֶךְ תִּמְלִיךְ עָלֵינוּ אִם מָשַׁל תִּמְשַׁל** (Gen. iv. 9); **לָמָּה אֲמַרְתָּ אֲחֵרִי הִיא** (Gen. xii. 19); **מָה** (Gen. xxxviii. 8); **תִּתְּנֶנִּי לָהֶם** (Gen. xv. 2); **אֵיזָה שְׂגִירָה אֲשַׁתְּךָ** (Gen. xviii); **מִי הָאִישׁ** (Gen. xxiv).

321. In a few instances we find the nouns placed, by way of *emphasis*, before the interrogative: as, **אֲבוֹתֵיכֶם אֵיזָה הֵם וְהִנֵּבִיאים** (Zech. i. 5); *your fathers, where are they? and the prophets will they live for ever?*

\* Sometimes, however, the particle is separated from the verb by an intervening word: as, **לֹא לִבִּי הִלֵּךְ** (2 Kings v. 26); **אֵל בְּאַפְּךָ** (Ps. vi. 5).



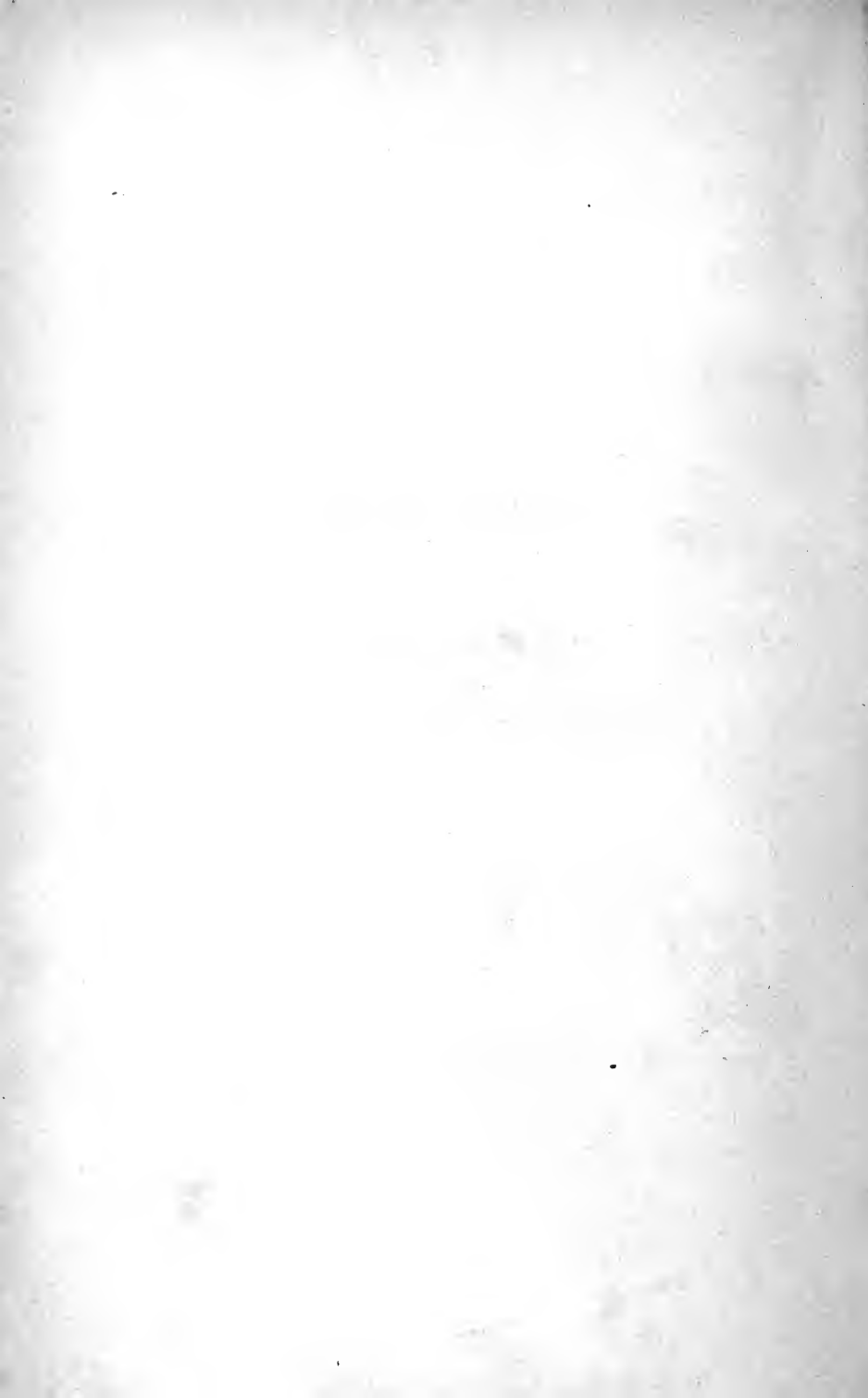
# APPENDIX.

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EXTRACTS

FROM

SCARCE HEBREW BOOKS.



# I.

## FOLLY OF IDOLATRY.

From the 13th Chapter of the Wisdom of Solomon, v. 1—10.

אֲמַנְם בֵּן הוּא אֵד לַהֲבֵל דָּמוֹ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם  
דַּעַת אֱלֹהִים, כִּי אֵינָם יוֹדְעִים אֵת יְיָ וְטוֹבוֹ לִנְגֹד עֵינֵיהֶם :  
לֹא הִבִּירוּ אֵת הַיּוֹצֵר, וְאֵם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי  
לְהַפְּךְ, כִּי אָמְרוּ אִישׁ אוֹ רוּחַ אוֹ סֶעַר אוֹ חוּג הַכִּכְבִּים אוֹ  
מוֹם שׁוֹטְפִים אוֹ מְאֹרוֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמוֹשְׁלִים  
בָּאָרֶץ : וְאֵם תִּפְאֶרֶת דְּבָרִים אֱלֹו הַשֵּׁאֵם לְהֶאֱמִין כִּי  
אֱלֹהִים הֵם, אֵיךְ לֹא הִבִּינוּ מָה דָם אֲשֶׁר מַמְעַל לָהֶם  
אֲדוֹן הַתִּפְאֶרֶת אֲשֶׁר עָשָׂם : וְאֵם עַל כָּחֶם וּגְבוּרָתָם  
תִּמְחוּ מִדּוֹעַ לֹא הִשְׁכִּילוּ מִהֲרִב כַּח יוֹצֵרָם : כִּי  
בְהִתְמַשֵּׁל הַיּוֹצֵר אֶל מַעֲשָׂיו מִכַּח כָּלֶם וּמִתִּפְאֶרֶתָם יִרְאָה  
דַּמוֹת כְּבוֹדוֹ : וּכְּפֵן תֵּאמַר לֹא יֵאָשְׁמוּ עַל זֹאת כִּי אֵת  
יְיָ בִּקְשׁוּ וְלִבָּא עַד תִּכְוִנְתּוֹ חֲפָצוֹ וַיִּכְשִׁלוּ : כִּי עוֹדָם

תָּרִים בְּמַפְעֻלֹתָיו נִלְכְּדוּ לְמַרְאֵה עֵינֵיהֶם כִּי טוֹבִים הָיוּ  
 כָּל הַדְּבָרִים אֲשֶׁר רָאוּ : לֹא בֶן הוּא וְלֹא יִכְפֹּר לָהֶם  
 הַדְּבָר הַזֶּה : כִּי אִם יִסְכּוּ דַעַת וַיְבִינוּ מוֹסְדוֹת הָאָרֶץ,  
 עַל מֶה לֹא הִשְׁיגוּ חֵישׁ מִהֵר אֶת־אֲדוֹן כָּל הַמַּעֲשִׂים  
 הָאֵלֶּה : וְאֵלֶּה נִבְּזִים בָּלֵם אֲשֶׁר קָרְאוּ בְּשֵׁם אֱלֹהִים לְכָל  
 מַעֲשֵׂה יְדֵי אָדָם זָהָב וְכֶסֶף הָעֲשׂוּי בְּכָל מְלָאכֶת מַעֲשֵׂה  
 תְּבִנִית כָּל חַיָּה וְאָבֶן דּוֹמָם אֲשֶׁר פָּסְלוּ קְדֻמוֹנִים וַיִּשְׁימוּ  
 כְּסֻלָּם בַּדְּבָרִים מֵתִים :

## II.

### ORIGIN OF IDOLATRY.

Chap. xiv. v. 15—31.

אָב מִתְעַצֵּב עַל בְּנוֹ אֲשֶׁר מֵת פְּתָאוֹם בְּלֹא  
 עֵתוֹ עָשָׂה אֶת תְּבִנֹתָיו וַיַּעַשׂ לֵאלֹהֵיו אָדָם מֵת  
 וַיֵּצֵאוּ לְאַנְשֵׁי בֵיתוֹ לְזִבּוֹת לֹו וּלְעַבְדּוֹ : וּבְרֹוב הַיָּמִים  
 הַתַּחֲזֹק הַמִּנְהֶג הָרַע הַזֶּה וַיִּשְׁימוּ אוֹתוֹ הַמַּלְכִּים לְחוּק  
 וַיֵּצִאוּ לְכַבֵּד אֶת הַפְּסִילִים : כִּי הָאֲנָשִׁים אֲשֶׁר גָּדְרוּ בָּאָרֶץ  
 רְחוּקָה וְלֹא יָכְלוּ לְכַבֵּד אֶת־פָּנֵי הַמֶּלֶךְ וַיַּעֲשׂוּ פָסֶל  
 כְּתְבִנִית הַמֶּלֶךְ הַחַי אֲשֶׁר עָבְדוּ לְהִתְנִיפּוֹ בְּאַהֲבָתָם  
 מִרְחוֹק כְּמִקְרֹוב : וְגַם גִּנְאוֹת הַחֶרֶשׁ אִמְצָה אֶת־לֵבָב  
 הָאֲוִילִים לְעִבּוֹד אֶת הָעֲבוּדָה הַזֹּאת : אוֹלֵי מְגִמַּת



הַחֶרֶשׁ הַיְתָה לְמִצּוֹא חֵן בְּעֵינֵי הַמֶּלֶךְ וַיִּתְּאֲמִץ לַעֲשׂוֹת  
חֵאָר הַתְּבִנִית שָׁלֵם כְּתָאָרוֹ : וּלְבַב דִּלַּת הָעַם אֲשֶׁר  
נִפְתָּה מִיּוֹפֵי הַמְּלָאכָה נָתְנוּ הוּד אֱלֹהֵי לְאֻשֶׁר כְּבָדוֹ  
לְפָנִים כָּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְרַגְלֵי בְנֵי אָדָם כִּי  
מְכֻבָּד עוֹל וּמֵאֲכַזְרֵי־וִירַת הַמוֹשְׁלִים בָּם קָרְאוּ בְּשִׁמוֹת  
לַעֲצִים וּלְאֲבָנִים לֹא יִקְרָא בָּהֶם כָּל יִצּוֹר : וַיְהִי נִקְל  
בְּעֵינֵיהֶם כִּי חָדְלוּ לָדַעַת אֶת־הָאֱלֹהִים אֲבָל כְּאֲשֶׁר רָגִשׁוּ  
לָלֶכֶת בְּאֻלְתָּם קָרְאוּ לַרְעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשָּׁלֵם : כִּי  
כָּכָה יַעֲבֹדוּם זֹבְחִים אֶת בְּנֵיהֶם אוֹ זֻלָּלִים וְסוֹבָאִים  
בְּהוֹלִלוֹת נִכְרִיָּה : לֹא שָׁמְרוּ דֶּרֶךְ הַחַיִּים וְלֹא נִשְׂאוּ  
לָהֶם נָשִׁים כְּמִשְׁפָּט אֶדְ זֶה מְרַצַּח רַעְהוּ בְּעֶרְמָה וְזֶה  
יִנְאָף אֶת אִשְׁתּוֹ עֲמַתּוֹ לְהֶאֱדִיב נִפְשׁוֹ : הַכֹּל חֶפֶר יַחֲדוֹ  
בְּאֻלְתָּם דָּם וְרִצָּח גָּזֵל וּמְרֻמָּה מִשְׁחַת וּמֶרֶד מְהוּמָה  
וְאֵלֶּה וְלִצְרוֹר לְאֲנָשִׁים טוֹבִים : נִבְלָה וְהִקָּאֵב לֵב גַּם  
לְקַחַת הַנָּשִׁים בְּחֻזְקָה גַּם נְאוּף גַּם זְנוּת כָּל אֵלֶּה נִהְגּוּ  
בְּיֵנֵיהֶם : כִּי עֲבֹדַת הָאֱלִילִים רֵאשִׁית וְתַכְלִית כָּל־  
רָע : בְּחִגְיָהֶם מִשְׁתַּכְּרִים מִתְּנַבָּאִים סָרַח נוֹהֲגִים בְּדֶרֶךְ  
רָע וְנִשְׁבָּעִים לְשֹׁקֶר : כִּי בְּעֵבוֹר יֶאֱמִינוּ בְּאֱלִילִים אֲשֶׁר  
אֵין בָּהֶם רוּחַ חַיִּים לֹא יִגּוּרוּ מִרָע בְּהִשְׁבָּעַם בָּם לְשֹׁקֶר :  
וְעַל שְׂתִיתֵיהֶן יִשְׁכְּטוּ בְּצֹדֵק עַל חִשְׁבָּם רָע עַל יְיָ וְעַל הַשְׁבָּעַם  
בְּמְרֻמָּה לְשֹׁקֶר לְחִבּוֹת כָּל־קֹדֶשׁ : לֹא בִּפְנֵי אֵלֶּה אֲשֶׁר  
יִשְׁבָּעוּ בָּם אֲבָל נִקְמַת צֹדֵק הַמִּתְנַקֶּמֶת בְּיוֹם מִשְׁפָּט  
מִרְשָׁעִים תַּעֲשֶׂה זֹאת :

## III.

## WISDOM.

The 24th Chapter of Ecclesiasticus\*.

הַחֲכָמָה תַּחֲלִיל נִפְשָׁהּ וּבִקְרֵב עִם אֱלֹהִים תִּתְפָּאֵר :  
 בְּעֵדֹת אֵל תִּפְתַּח פִּיהָ וּבִתְוֹךְ עַמּוֹ תִּתְהַדָּר : כִּי מִפִּי  
 עֲלִיּוֹן יֵצְאָה וּבְעֶרְפָּל בִּסְתָהּ אֶרֶץ : אֲנֹכִי בְמָרוֹם עֲלִיּוֹן  
 מִשְׁבְּנִי וּכְסָאִי בְעַמּוּד הָעֵנָן : בְּשָׁמַיִם עַמּוֹ הָיִיתִי וּבְמַעְמָמִי  
 תְּהוֹמֹת שָׁם אָנִי : בְּמַעְיָנוֹת נִכְבְּדִי מִיָּם וּבְמוֹסְדוֹת תֵּבֵל  
 הִלְכֹתִי וּבְכָל עַם וְאִם שָׁלַטְתִּי : בְּכָל אֱלֹהִים מְנוּחָה  
 בִּקְשֹׁתִי וְאִיָּה אֵיפֹה מְקוֹם מְנוּחָתִי : אִזּוּ פָקַד עָלַי יוֹצֵר  
 כָּל וְאֵל עוֹשֵׂנִי אֲמַר לִי בִּיעֲקֹב תִּשְׁכֹּן וּבִישְׂרָאֵל  
 תִּשְׁתַּדָּר : יֵרָאֵשׁ קִדְמִי תֵּבֵל נִבְרָאתִי וּלְעֹלָמִי עַד לֹא  
 יִסּוּף זְכָרִי : בְּמִשְׁכֹּן קִדְשׁוֹ לִפְנֵי עֲבֹדָתִי וְשָׁם בְּצִיּוֹן אֲתוּ  
 קָמְתִי : קָרְיָה אֲהוּבַת אֲבוֹתִי נִחְתִּי וִירוּשָׁלַיִם עִיר מְמִשְׁלָתִי :  
 רִבִּיתִי בְּעַם סִגְלַת יִי בִישְׂרָאֵל הֵבֵל נִחַלְתּוּ : גִּדְדֹתִי  
 בְּאֶרֶץ בִּלְבָנוֹן בְּעֵץ זֹת בִּשְׁנִיר וְחֶרְמוֹן : כִּתְמָר בְּעֵין  
 גִּדִּי בִשְׁוֹשָׁנָה בְּעֶמֶק יְרִיחוֹ : כְּזֹת הִרְחִיבוּ דְלוּתִי וּכְעֵץ  
 עַל פִּלְגֵי מַיִם פּוֹדוֹתִי : כְּקִנְמוֹן וּבְשָׁמִים רֹאשׁ בְּשָׁמִי וּכְמָר  
 דָּרָר נִתְתִּי יְרִיחוֹ : כְּלָבוֹנָה וְחִלְבָּנָה וְאַהֲלִים וְצָרִי בְשָׁמֹן  
 הַטּוֹב יְרִיחוֹ : כְּאֵלֶּה הַכּוֹי שְׂרָשִׁי וְעַנְפִּי עַנְפֵי שִׁבְתִּי וְיָקָר :  
 כְּהִדְרַת גִּבּוֹן שְׂפָרְתִּי וּפְרָחִי פְרָחֵי הוֹד וְהִדָּר : שְׁעוֹ אֵלַי

מִשְׁחָרֵי וּמִפְרֵי הַטֹּב תִּתְעַנְּגוּ : כִּי מִתּוֹךְ מִצּוֹף לִקְחֵי  
וּמִנֶּפֶת אֲמָרִי : אוֹכְלֵי עוֹד יִרְעִבוּ וְשׁוֹמְרֵי יִשׁוּבוּ וַיִּצְמְאוּ לִי  
שׁוֹמֵעַ לִי לֹא יִפּוֹל וְעוֹשֶׂה דְּבָרִי לֹא יִכָּשֶׁל : כֹּל אֱלֹה  
בְּסֶפֶר בְּרִית יְיָ בְּתוֹבִים : תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹדֶשֶׁה  
קָהֳלֵת יִעֲקֹב : מִלֵּאָה חֲכָמָה כְּפִישׁוֹן וְכִנְהָר חֲדָקֵל בִּימֵי  
הָאָבִיב : מִטִּיפָה שְׁכָל כִּנְהָר בְּרַת וְכִי־רֵדן בִּימֵי הַקָּצִיר :  
מִבִּיעָה לֶקַח בִּיאֹר וְכִנְיָחוֹן בִּימֵי הַבָּצִיר : לֹא גָמְרוּ  
קִדְמוֹנִים הַחֲכָמָה וְהָאֲחֵרוֹנִים לֹא יִשְׁגִּיחַ : כִּי רַחֲבָה הָיָא  
מִנִּי יָם וַעֲמוּקָה מִתְּהוֹם רַבָּה : אֵף אֲנִי כִנְהָר מִשְׁקָה  
וְכִבְרַכַת מִים עָלַי גּוֹ יֵרֶק : אֲמַרְתִּי אֲשַׁקֶּה גִפְי וְאֶרְוֶה  
עֶרְוַת מִטְעִי : וְהִנֵּה הָיִיתִי לַתְּעֵלָה וּמִתְעֵלָה לְנַחַל  
וּמִנַּחַל לְנֶהָר וּמִנְהָר לָיִם : עוֹד יֵאִירוּ קֶרְנֵי הוֹד אֲמָרִי  
כְּשֶׁחַר וַיִּפּוּזוּ קִנֵּי לִקְחֵי עַל כָּל אֲפָסִים : עוֹד כִּנְבוּאָת יְיָ  
אֲטִיף מִלְתִּי וְלִקְחֵי אָקִים לְדוֹר אֲחֵרוֹן :

## IV.

COPY OF THE FIRST LETTER WHICH THE ROMAN  
SENATE SENT TO THE JEWS.

Maccab\*. Chap. viii. v. 22—37.

זֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לְחוֹת נְחֹשֶׁת  
וַיִּשְׁלְחוּ אֹתוֹ יְרוּשָׁלַיִם לִהְיוֹת לָהֶם לְזִכָּר הַבְּרִית :

\* Translated into Hebrew by Dr. S. I. Fraenkel. The whole  
of the *Apocrypha* has been translated by this learned man into

וַיֵּצֵאוּ יְיָ אֶת־בְּרַכְתּוֹ שְׁלוֹם לְעַם רוּמָא וּלְעַם יְהוּדָה  
 גַּם בָּיִם וְגַם בִּיבְשָׁה וְחָרֵב לֹא־תַעֲבֹר בְּאַרְצָם עַד־עוֹלָם :  
 אִוְלָם כִּי־תִקְרָה מִלְחָמָה בְּרוּמָא אוֹ בְּכָל־אַרְץ  
 מִמְּשָׁלָתָם אוֹ בְּבַעֲלֵי בְרִיתָם עֶזֶר יַעֲזֹרוּ אוֹתָם הַיְּהוּדִים  
 בְּאַמַּת וּבְתַמִּים כָּפִי עֲנִין הַדָּבָר : וְלֹא יִכְלְלוּ אֶת־אֹיְבֵי  
 רוּמָא לֹא־בְצִידָה וְלֹא־בְנִשְׁק לֹא־בְכֶסֶף וְלֹא־בְאַנְוִית  
 בְּרָצוֹן הַרוּמָאִים : כָּל־אֱלֹה יִשְׁמְרוּ לַעֲשֹׂת בְּלִי קַחַת  
 דָּבָר בְּמַחֲדָרִים :

וְכִי תִקְרָה מִלְחָמָה בְּאַרְץ הַיְּהוּדִים יָבֹאוּ אֲנָשֵׁי רוּמָא  
 לַעֲזֹרָתָם בְּאַמַּת וּבְתַמִּים כָּפִי עֲנִין הַדָּבָר : וְנָתַן לֹא־יִתְּנוּ  
 לְאֹיְבֵי הַיְּהוּדִים לֹא־אֶכֶל וְלֹא־נִשְׁק לֹא־כֶסֶף וְלֹא־אַנְוִית  
 כִּי זֶה רָצוֹן הַרוּמָאִים וְאֶת־אֱלֹה יִשְׁמְרוּ לַעֲשֹׂת בְּלִי־מַעַל  
 וּמִרְמָה : עַל־כֵּי הַדְּבָרִים הָאֵלֶּה הָקָם הַבְּרִית בֵּין בְּנֵי־  
 רוּמָא וּבֵין הַיְּהוּדִים : וְכִי יַעֲלֶה עַל־לֵב שְׁנֵיהֶם לְהוֹסִיף  
 עַל־אֱלֹה אוֹ לְגָרוּעַ מֵהֶם כְּחֻפָּצִים יַעֲשׂוּ וְכָל־אֲשֶׁר יוֹסִיפוּ  
 אוֹ יִגְרְעוּ יָקוּם :

וְעַל־אוֹדוֹת דִּימִיטְרִיוֹס אֲשֶׁר עָשָׂק אֶת־הַיְּהוּדִים כְּתִבּוּ־  
 לוֹ לֵאמֹר : מַחֲלֶה כִּי־תִסְתּוֹלֵל בַּיְּהוּדִים וְהֵם אֲחִינוּ  
 וְאֲנָשֵׁי בְרִיתֵינוּ : וְהָיָה כִּי־יָשׁוּבוּ אֵלֵינוּ לְצַעֵק עָלֶיךָ בָּא  
 נָבֹא לַעֲזֹרָתָם וְנִלְחַמְהֶם בְּדָ בָּיִם וּבִיבְשָׁה :

## V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-  
PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי  
אֲשֶׁפֶרְתָּא :

יוֹנָתָן הַכֹּהֵן הַגָּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל-עַם-  
הַיְּהוּדִים לְאַחֵיהֶם אֲנָשֵׁי אֲשֶׁפֶרְתָּא שָׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאַרְיוֹשׁ מִלְּכֶכֶם שָׁלַח סִפְרִים  
אֶל-חֻנּוֹי כֹּהֵן הַגָּדוֹל לֵאמֹר כִּי אֲנָשִׁים אֲחִים אֲנַחְנוּ  
בְּכַתוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתַּחַת : וְחֻנּוֹי שָׁמַח  
לְקִרְאתָהּ הֵצִיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סֵפֶר הַבְּרִית וְהֶאֱחָבָה  
מִדּוֹ : וַעֲתָה אִם-אָמְנָם לֹא-חֲסִסְנוּ דְבַר וְתוֹרַת יְיָ אֲשֶׁר  
בְּיָדֵינוּ לְתַנְחוּמִים לָנוּ : לֹא תִדְלְנוּ מִשְׁלַח לָכֶם אֶת-  
מִלְּאָכֵינוּ אֵלֶּה לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֱהָבָה וְהָאֲחֻזָּה  
עִמָּכֶם פֶּן-יִנְחָשׁב כְּזָרִים בְּעֵינֵיכֶם כִּי אָרְכוּ הַיָּמִים אֲשֶׁר  
שָׁלַחְתֶּם לָנוּ : לָכֵן דַּעֲוֵנָא כִּי כָל-יְשֻׁבָּת וּמוֹעֵד אֲשֶׁר  
בְּקָרִיב בָּהֶם קָרְבָן לֵאלֹהִים וְנִזְכְּרֶתֶם גַּם-אַתֶּם עַל-עֲלוֹתֵינוּ  
וּבִתְפִלָּתֵינוּ בְּאֲשֶׁר יֹאמֶר לְהַעֲתִיר אֵלֵינוּ בְּעֵד שָׁלוֹם  
הָאֲחִים : כִּי בִשְׁלוֹמָם וּבְכַבּוּדָם יִגַּל וַיִּשְׁמַח לִבֵּנוּ : וְאַף כִּי  
צָרוֹת רַבּוֹת וָרָעוֹת עָבְרוּ עַל-נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל-

הַמְּלָכִים מִסְבִּיב אֲשֶׁר קָמוּ עָלֵינוּ לְהַשְׁתִּיתֵנוּ • לֹא עָלָה  
 עָרָל־לִבֵּנוּ לְהוֹנִיעַ אֶתְכֶּם. אוֹ אֶת־בְּעָלֵי בְרִיתֵנוּ לְבַקֵּשׁ  
 עֲזָרָה מִיָּדָם בְּמִלְחָמוֹת הָאֱלֹהִים • כִּי יִי אֱלֹהִים הָיָה בְּעֹזֵרֵינוּ  
 וְהַצִּילֵנוּ מִכַּף צָרֵינוּ וַיַּכְנִיעַם לִפְנֵינוּ • אוֹלָם בְּשִׁלַּח כְּעֵת  
 אֶת־מַלְאֲכֵינוּ אֶת־נוֹמְנִיּוֹס בֶּן־אֲנָשׁוּכּוֹס וְאֶת־אֲנָשׁיפָטָר  
 בֶּן־יִשׁוּעַ לְאַחֵינוּ בְּגִירֹמָא לְחַדֵּשׁ אֶת־בְּרִית הָאֶהְבָּה  
 הַנוֹשֶׁנֶת עִמָּהֶם • הִפְקַדְנוּ אֹתָם לְלָכֶת גַּם אֲלֵיכֶם לִשְׁאֹל  
 לִשְׁלוֹמְכֶם וּלְתֵת אֶת־הַסֶּפֶר הַזֶּה בְּיַדְכֶם וּלְחַדֵּשׁ אֶת־  
 בְּרִיתֵנוּ אִתְּכֶם • וְאִם יִיטֵב בְּעֵינֵיכֶם תָּשִׁיבוּ אֹתָנוּ דְּבָר •  
 וְזֹאת מִשְׁנֵה הַסֶּפֶר אֲשֶׁר שָׁלַח אֲרִיֹּשׁ לְחוּנִיו :

אֲרִיֹּשׁ מֶלֶךְ אֲשַׁפְּרָתָא לְחוּנִיו כֹּהֵן הַגָּדוֹל שְׁלוֹם :  
 מִצְאָנוּ כְּתוּב בְּדִבְרֵי הַיָּמִים כִּי יִשְׁבִּי אֲשַׁפְּרָתָא  
 וְהַיְּהוּדִים אֲנָשִׁים אֲחִים הָמָּה וְאַבְרָהָם אָב לִשְׁנֵיהֶם •  
 וַעֲמָה כִּי־יָדְעָנוּ זֹאת הוֹאִילוּ־נָא וּכְתְּבוּ לָנוּ הַשְּׁלוֹם  
 לָכֶם וְגַם אֲנַחְנוּ נִכְתֹּב לָכֶם : גּוֹרֵל אֶחָד יִהְיֶה לְכָלֵנוּ  
 מִקְּנֵינוּ וּקְנֵינָנוּ יִהְיֶה לָכֶם וּמִקְּנֵיכֶם וּקְנֵינֵיכֶם יִהְיֶה לָנוּ  
 וְאֲנָכִי שְׁפָטִיתִי אֶל־נִכּוֹן לְהוֹדִיעְכֶּם אֶת־כָּל־אֱלֹהִים :

## VI.

## TALES FROM THE TALMUD.

מוֹנְבֵז הַמֶּלֶךְ פָּתַח בְּשֵׁנַת בְּצוּרַת אֶת אוֹצְרוֹתָיו, וְאִשָּׁר  
 אָצֵר הוּא וְאִשָּׁר אָצְרוּ אֲבוֹתָיו, וְכָלֵל בָּהֶן כָּל נֶפֶשׁ  
 רַעֲבָה, וַיְבֹאוּ אֵלָיו אָחִיו הַנְּשִׂאִים וַיִּגְעְרוּ בּוֹ לֵאמֹר:  
 אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פּוֹרְקָן, וַיַּעַן  
 אוֹתָם הַמֶּלֶךְ, אֲבוֹתִי אָסְפוּ אוֹצְרוֹת כָּלוֹת וְאֲנִי אֲסַפְתִּי  
 אוֹצְרוֹת לְנֶצַח נְצָחִים, אֲבוֹתִי טָמְנוּ בְּמָקוֹם שֶׁיֵּד אָדָם  
 מִשְׁגָּר, וְאֲנִי טָמְנֵתִי בְּמָקוֹם שֶׁאֵין יָד אָדָם מִשְׁגָּר,  
 אֲבוֹתִי אָצְרוּ שְׂאִין עוֹשֶׂה פְּרִי, וְאֲנִי אֲצַרְתִּי הַעוֹשֶׂה פְּרִי,  
 אֲבוֹתִי טָמְנוּ כֶּסֶף וְזָהָב, וְאֲנִי רִכְשֵׁתִי נֶפֶשׁוֹת, אֲבוֹתִי  
 אָסְפוּ לְאַחֲרִים וְאֲנִי אֲסַפְתִּי לְנֶפֶשׁ, אֲבוֹתִי אָצְרוּ לְעוֹלָם  
 הַזֶּה, וְאֲנִי אֲצַרְתִּי לְעוֹלָם הַבָּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחֲמָן בִּקֵּשׁ מִן רַבִּי יִצְחָק לְבָרְכוֹ, אָמַר לוֹ  
 אֲמִשּׁוּל לָךְ מִשָּׁל, אָדָם אֶחָד הָיָה הוֹלֵךְ בַּמִּדְבָּר וְהָיָה  
 עֹנֵף וְרַעֲב וְצָמָא, וַיִּמָּצֵא עֵץ פְּרִי אֲשֶׁר פָּרְיוֹ הָיוּ מִתּוֹקִים  
 עַד מְאוֹד וַיֵּצֵא יָפֹה, וּבִרְבַּת מַיִם עָבְרָה תַּחְתָּיו: וַיֹּאכַל  
 מִפְּרִיו וַיֵּשֶׁת׃ מַיִם מִן הַבְּרֵכָה וַיֵּשֶׁב בְּצִלוֹ, כִּאֲשֶׁר הָלַךְ  
 לְדַרְכוֹ אָמַר, עֵץ! עֵץ! בְּמָה אֲבָרְכֶךָ? אִם בְּפְרִי מִתּוֹק הֲלֹא

הוא לך, ואם בצל יפה הנו לך, ואם בברכת מים הנה  
 היא לך, אך בזה אברךך, שכל העצים אשר ינטעו  
 ממך, יהיו כמודי. ואף אתה במה אברךך? אם בתורה,  
 הנה היא לך לתפארת, ואם בעושר, הנה יש לך עושר,  
 אם בבנים, הנה יש לך בנים, אך מי יתן ויהיו יוצאי  
 ירכיך כמודי:

(See Hebrew Tales, No. xxxiii. p. 93).

## VII.

### FABLES\*.

#### משל שני צבאים

איל מחריש חכם וחשב, ובמושב נבונים יתישב:

שני צבאים, עמדו על שפיים, מתלחשים בלט  
 דבריהם, אין שמע ביניהם, ואזן זה אל זה חברו, להגיד  
 לו דברו, ויעבר איש עליהם, וילך לשאל להם, למה  
 דברו בלט עצתם, כי אין מליץ בינותם, גם כי יצעקו  
 בקלפתם, אין שמע דברי שיחם, כי מאדם הם רחקים,  
 ויענו הננו נדבקים, להמתיק סודנו יחד, ומגלה סוד  
 אין אחד, אבל העצה אשר לנו, בעבור כי נרפים אנחנו:

\* These Fables are extracted from a work entitled משלי שועלים. It contains 107 Fables, all written in the same style. Name of the author—*R. Berachia Hannakdan*. (See Wolf. Bib. Heb. No. 435.)



חֲכָם בְּנֵי וָבִין דָּעָה      קָנָה אֲמֶת וְתֹם דָּעָה  
חֲשׁוֹב אֲוִיל כְּצֵל אֲלִיל      וּמִן עֲצַת כְּסִיל נִשְׁעָה  
וְאִם יֵצֵא הָרוֹס בְּנָה      וְאֵל גְּבוֹן דְּבַר שִׁעָה :

### מִשְׁלַל עוֹרֵב וְכִבְשָׁה

עֲצָה כוֹתֵן לֹא שׂוֹאֵל פְּתִי כִחֲשָׁב וְנֹאֵל :

עוֹרֵב יֵשֵׁב עַל גֵּב כִּבְשָׁה, שִׁמְעוּ נָא אֶת־אֲשֶׁר עָשָׂה,  
מִשְׁךְ וּמִרְט הַצֶּמֶר, מַעַל צֹאֲרָה וּתְאֵמֶר, עוֹרֵב הַפֶּרֶד  
מַעֲלִי, וְשִׁמְעַתְּ אֲמָרִי וּמְלִי, וְכֵן תַּעֲשֶׂה אִם יִשְׁלַךְ לֵב, לֶךְ  
וְשֵׁב עַל גֵּב הַכֶּלֶב, וּמִשְׁךְ מַעַל גְּבוֹ צֶמֶר, וְלֹא תִשָּׂאִיר לוֹ  
רֶק עוֹרוֹ, וַיֹּאמֶר הָעוֹרֵב לֹא אֶעֱשֶׂה כֵךְ, כִּי תִיעֲצֵנִי לְכִי  
דְרָכְךָ, צֶמֶרְךָ רֹאשׁוֹן מִצֹּאֲתֶיךָ, כֹּה אֵשֵׁב כִּי אוֹיְתֶיךָ,  
טוֹבָה עֲצָתִי מִעֲצָתְךָ, בְּכֶלֶב לֹא אֶחְלִיף וְלֹא אֶמִיר אוֹתְךָ :

## VIII.

### ANECDOTES, &c.

פִּילֹסוֹף אֶחָד רָאָה בַּחוּר מְרֻבָּה דְּבָרִים, אָמַר לוֹ בְּנִי  
הִזְהֵר, הֲלֹא אֱלֹהִים עָשָׂה לָנוּ שְׁתֵּי אֲזִנִּים, וְכֹה אֶחָד,  
לְמַעַן נִשְׁמַע הִרְבָּה וּנְדַבֵּר מְעַט : גַּם הוּא—לְאֶחָד  
אֲשֶׁר שָׂאֵל בְּכֹה רְחוֹק הָאֲמֶת מִן הַשֶּׁקֶר—הַשִּׁיב, כְּמוֹ מִן  
הָעִינִים אֶל הָאֲזִנִּים

מביא חטא המרבה דברים  
וטוב לראות משמע אמרים

סוקראטים היה אומר כל-ידיעתי הוא שאיני יודע ;  
ויהי כאשר זקן וקרבו ימיו למות אמר צר לי מאד , כי  
עתה הייתי מתחיל ללמד ארח חיים .  
חקם , בעיניו סכל  
ותחכם בעיניו , סכל :

מטרוניקה אחת היתה בוכה ומתאבלת על בעלה  
החולה, ובמר נפשה צעקה מות! מות! לו תקחני תחת  
אישי המות שמע ויבא ויאמר הנני, ותחרד האשה מאד  
ותאמר אליו, לד-נא ואראך האיש אשר אתה מבקש  
רבים מחכים למות ואיננו  
ובבאו פחד ופחדו ממנו :

*thoughtful, considerate*

*doors the gates*  
שאלו לחכם מי הם החשובים החכמים או העשירים?  
ויען, החכמים: אמרו לו אם בן למה החכמים בפתחי  
העשירים יותר ממה שהעשירים בפתחי החכמים?  
*his degree*  
ויאמר, החכמים יודעים מעלת העשר, אבל העשירים  
אינם יודעים מעלת החכמה :

למוד ממי שידע, ולמד למי שאינו יודע, ואם תעשה  
זאת תדע מה שלא ידעת, ותזכור את אשר ידעת :

## IX.

## MORAL MAXIMS\*.

## מוסר השפּר במליצה :

אַמְרֵי	בְּנֵי רֵאשִׁית	יֵרֵא הָאֵל
אַמְרֵי :	וְשִׁמְעָה מִן־	לְכָה קוֹמָה
תְּחִלָּה	עֲבוֹדָתְךָ	וַתֵּן עַל כָּל־
תְּכַלָּה	אֶל־הֵיךְ	בְּכָל יוֹם לִי־
שִׁחָרָךְ	לְחַשְׁבִּים כָּל־	וְעָלֶיךָ
חֲסוֹרָךְ :	וְעָלִיו מִן־	לְהוֹדוֹת לוֹ
מִחֲלָה	פָּנֵי הָאֵל	הָיָה תָמִיד
יִמְלֵא :	אֱלוֹתֶיךָ	וְאִזְכָּר־כָּל־מִשְׁ-
וְתוֹרָה	שְׁמוֹר מִצְוָה	שְׁמוֹר חוֹקָה
צְרוּרָה :	תִּהְיֶינָה נִפְשֶׁךָ	וְדַע כִּי בָם
פְּלִילִים	אֲצִילִי עִם	וְהִתְרַע בָּךְ
כְּסִילִים :	וְאֵל תֵּשֶׁת אֵל	דְּבַק בָּהֶם
חֲכָמִים	נָךְ אֵל כִּי	תִהְיֶינָה נֶאֱדָרִים
לְשִׁמּוֹם	אֲסוֹף מֵהֶם	וְעִנֵּךְ תֵּן־
וְגוֹרָךְ	בְּכָל שְׁבָתְךָ	וְקִנְיָן בָּם
חֲבֵרָךְ :	תִּקְנֵנָה בִּי־	בְּכִסְדֶּךָ אֵל

\* From *מאמר השפּר*, a didactic poem, by the celebrated *R. Hāi*, who flourished about the beginning of the eleventh century.

בְּמַלַּח פֶּת	אָכּוֹל וְרָעָה	עֹשִׁים
וְאֵל תִּשְׁאָל	אֲגוּרָה מ־	נְדִיבִים :
בְּחַר מוֹת	וְהַטְּמִן	בְּקִבְרָךְ
וְאֵל תִּלְךָ	לְבַקֵּשׁ מ־	שְׁאֲרֶךְ :
וְלִמָּה ת־	הִיָּה שׁוֹאֵל	לְשׁוֹאֵל
שְׁאֵל מֵאֵל	הֲלֹא הַכֹּל	בְּיַד אֵל :

## X.

## THE 8th PSALM PARAPHRASED\*.

- 1.—יִי אֲדִינֵנוּ מִה אֲדִיר שִׁמְךָ וְכו'.
- אֲדוֹן עַל כָּל־גִּבּוֹרָא אֲדוֹן עָלֵינוּ  
 בְּכֹה נִזְרָא שְׁמֶךָ עַל כָּל־הָאָרֶץ  
 כִּי אֱלֹהֵי הַהוֹד וַיִּפְרֹץ פְּרָץ  
 עַל הַשָּׁמַיִם מוֹל מִרְאָה עֵינֵינוּ :
- 2.—מִפִּי עוֹלָלִים יוֹנְקִים יִסְדַּת עֵז וְכו'.
- מִפִּי כָל־עוֹלִל כָּל־יוֹנֵק יִסְדָּתָּהּ  
 עֵז מוֹל כָּל־שִׁנְאָה וְלִמְעַן צָרִיךְ  
 לְשִׁבִּית אוֹיֵב מִתְּנַקֵּם מֵעֲלִיךְ  
 וּבָבֹן יָדִים שׁוֹגִים רָגַע אֲבָדָתָּה :

\* From *בְּהִנֵּה אֲבָרְהָם*, a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacohen*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמיד מעשה מצבעותיך וכו'.

כי אל שְׁמִיךָ הָרָמִים תִּבְנֶנָּה  
פֶּעַל אֲצַבֵּעַ שְׁדֵי אִשָּׁא עֵינִים  
כי מִשְׁתַּאֲה אֲבִיט גִּבָּה שְׁמִים  
לְרֹאוֹת יָרֵחַ כּוֹכָבִים כּוֹנֵנָה :

4.—מה אנוש כי תזכרנו וכו'.

מָה אִישׁ כִּי תִזְכֹּר לוֹ בְּמַעֲוֹן הַקֹּדֶשׁ  
וַתֵּשֶׁט אֵזֶן אֱלֹוֵי מֵאֲשֻׁנָּב שַׁחַק  
מָה בֶן־אָדָם אָנוּשׁ אָבֶק וְשַׁחַק  
לִבְקֹד אֹתוֹ כָּל־יוֹם כָּל־לַיִל כָּל־חֹדֶשׁ :

5.—ותחסרהו מעט מאלהים וכו'.

וַתִּחַסֵּר לוֹ כְּמַעַט לְהִיּוֹתוֹ עֶבֶד  
לְאֵל, וַכְּמוֹ מִלְּאָךְ וּמִשְׁרַת צֶדֶק  
כְּבוֹד עֲטֹרָתָ לוֹ עַל אֶרֶץ חֶדֶק  
כְּתֹר הָדָר אֱלֹוֵי נִתְתָּ זָבָד :

6.—תמשילהו במעשי ידיך וכו'.

תִּמְשִׁילֵהוּ עַל כָּל־פֶּעַל יָדֶיךָ  
תַּחַת רִגְלָיו כָּל־דָּבָר שָׂתָה  
הַכֹּל לְכְבוֹד שְׁמֶךָ בְּרֹאֲתָ אֶתָּה  
וַתִּתֵּן לוֹ כָּל־הַנִּקְרָא בְּשִׁמְךָ :

7.—צנה ואלפים לכם וכו',

צאן ואלוף בלם נגדו יכרעו  
גם כל-חיתו שדה ירדה בבח  
צפע תנין וכפיר ירמוס בחוח  
שחל ופתן מפניו נכנעו :

8.—צפור שמים ודגי הים וכו',

צפור שמים לו ודגי הנהר  
עבר ארחות ימים אליו שומע  
ימשוך לויתן לו מים נובע  
ותבואות שמש לו עם גרש סהר :

9.—יי אדנינו מה אדיר שמך וכו',

אדון על כל-אדון אל חי מלכנו  
במה אדיר שמך בגדודי מטה  
אם על הארץ ברבת אל שקטה  
במה נזרא שם אל על כל-ארצנו :

## XI.

TRUTH\*.

מן האגמים לעלות ייגעו  
אידים חשוכים אל פני רקיע,

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\* From קול מוסר, by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אך זָרְחָה שָׁמַשׁ, וְאוֹר תּוֹכִיעַ,  
נָסוּ צִלָּלִים, אָפְסוּ גִּוְעוּ :

מִן הַרְשָׁעִים, כִּי בִבֶּץ הִטְבָּעוּ,  
קִיטוֹר בְּזָבִים יַעֲלֶה יִרְקִיעַ;  
אך הָאֶמֶת תִּזְרַח וְקוֹל תִּרְיַע  
נָסוּ שְׁקָרִים רַחֲקוּ נִכְנְעוּ :

אֲמַרִי אֶמֶת זָהָב בְּכוֹר נִצְרָפוּ  
יִבְחֲנוּ הַיָּשִׁיב וַיִּתְמָמּוּ;  
יִתְבּוֹנְנוּ לָעַד וְלֹא חָלְפוּ :

סִיגֵי שְׁקָרִים נִתְּכוּ חֵישׁ תָּמוּ,  
מֵיַעַד אֲמוּנִים יִבְרָחוּ נִגְפוּ;  
אֲנָשֵׁי אֶמֶת עַל כֵּן לֵגַם הוֹרְמוּ :

## XII.

## HOPE AND FEAR\*.

יִרְאָה וַתִּקְנֶה תוֹךְ לִבִּי צָבֹאוֹ  
יוֹם יוֹם, וְלֹא אֲשַׁקוּשׁ וְלֹא אֲרַגִּיעַ;  
זֹאת תַּחֲזִיק אוֹתִי, וְזֹאת תִּכְנִיעַ.  
אך זֶה לְזֶה צָרוֹת, וְקוֹלֵן נִשְׁאוּ :

\* See the preceding Note.

אִירָא יָמֵי רָעָה , וְלֹא יִתְמַהֲמֶהוּ ;  
 אֲבִטָּח , וְאוֹר כַּחַי עֲדָן יוֹפִיעַ \*  
 אֲרַעַד לְיוֹם מִיתָה לְחַי יַגִּיעַ ,  
 אַחֲסֶה בְּאֵל חוּגֵן , חֲסָדָיו נִפְלְאוּ :  
 קוֹי זְמַמִּי , בְּנַעֲיָמִים אֲשַׁמְּחֶה ,  
 אֲבֹן שְׁעִיפֵי יִרְאוּ נִבְהָלוּ :  
 מִתְּהַפּוּכוֹת עֵת , וְחִכְמָה נִסְרַחָה :  
 עוֹד כָּל־יָמַי אֶרֶץ , וְלֹא יִחַדְלוּ ,  
 תִּקְוָה וְיִרְאָה זֹאת לְזֹאת לֹא נִצָּחָה ;  
 עַד־כִּי בָנֵי אִישׁ לִשְׁאוּל יוֹבְלוּ :

## XIII.

## THE CONTENTED SHEPHERD\*.

רוּעָה עֲדָרָיו נַעַר  
 אֵין מִמֶּנֶת חֶלְקוֹ טוֹבָה בְּאֶרֶץ :  
 כָּל־מַחֲשָׁבוֹת לְבוֹ תִשְׁפִּילָנָה שְׁבֶת ;  
 כָּל־תַּחֲמוֹד נִפְשׁוֹ בְּגִדּוּלוֹת לָכֶת ,  
 כִּי אִם רָעוֹת צֹאנֹו אֵל עֵין הַמָּיִם ,  
 וְלִבּוֹ חֶלְבֶם קַחַת \*  
 נִבְיֹשׁ כְּצֹאת אָדָם מִקָּדִים שְׁמֶשׁ \*

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\* From לִישָׁרִים תְּהִלָּה by Moses Chaim Luzzato.



מַעֲזֵן אֲשֶׁר נֶאֱמָנוּ  
מִיָּמֹו, וְלֹא יִכָּזְבוּ •  
יִשׁוּר בְּלֵב שְׁמַח •  
הַלֹּדֶן וְנִגְזֵן מִתְהַלֵּךְ אֶל רֶגֶל  
צֹאנוּ, בְּמַרְעִיתָם עֵינָיו יִבְחָנוּ  
עֲשָׂבֵי הַרְרָיו, אַף שִׁפְתוֹתָיו שִׁבַּח  
אֶל יוֹצֵרָם תִּבְעֶנָה •  
אֲשֶׁרֵיו וְמָה טוֹבוֹ, בְּמָה יִמְתָּקוּ  
לוֹ כָּל־יָמֵי חַיָּו, בְּמָה יִרְגִיעַ •  
כִּי כָל־אֲשֶׁר תִּהְיוּךָ תִּבְלֵךְ הַלֹּדֶן  
עָלָיו מְסִיבוֹתֶיהָ  
יִבְזֶה וְלֹא יַחֲוֹשׁ, לֹא יֵדַע רָגֹז,  
יִשְׁמַח בְּעֵנָיו, כִּי לֹא חָמַד עֲשָׂר •  
קִנְיָה וְכְבוֹד לֹא לְבוֹ יִלְחָצוּ •  
טוֹב לוֹ מְלוֹנָתוֹ מִהֵיכַל מֶלֶךְ,  
מִקְלוֹ וַיִּלְקוּטוֹ מִבְּגָדֵי חֶפֶשׁ •  
עֲלָמָה אֲשֶׁר לוֹ חָבֵל  
תִּפּוֹל, הֵלֵא לְבָטָח  
כֶּה יַעֲלוּ לְבוֹ, בּוֹ לְכֶה יָגֵל •  
אֵין מִתְרִיד לָהֶם, רָע לֹא יֵדְעוּ •  
סָבִיב לְשִׁלְחָנָם בְּשִׁתְלֵי זֵית  
יִרְעֵם מְלֵאֵי גִיל יִרְאוּ וַיִּשְׁטוּ,  
עַל נִחְלֵת חֶלְקָם, כָּל־עֵת, כָּל־רִגְעַ •  
לְמַחֲוֹנָנָם תּוֹדוֹת אֶלֶף יִתְנוּ •

## XIV.

## RULES OF LIFE\*.

מִי זֶה הָאִישׁ שֶׁחֵר שְׁלוֹם עַד קָבֵר  
 לְשֵׁבֶת בְּטַח כָּל-יָמָיו מִסָּעַר,  
 כֹּה בְּדַרְכֵי תֵלֶךְ אֶל תֵּט אֶל עֶבֶר,  
 כִּי זֶה הַיִּכָּל כָּל-טוֹב, אֵף זֶה הַשָּׁעַר :

עַל הוֹן תַּשְׁוִשׁ, רַק לֹא תַחַת עַל שָׁבֶר,  
 אֲתָה תַחֲכֶם, רַק לֹא תִבּוֹז אִישׁ בְּעַר,  
 בְּנֵעַם תִּתְרָאֶה לְקִרְאָת כָּל-נָבֵר,  
 אֶת-הַיָּשׁוּשׁ תִּתְהַדֵּר, תַּחֲוֹן הַנֶּעֱר :

אַל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל-אֶמֶר,  
 אֵל נָא תִשְׁפֹּט אִם לֹא תַחְקֹר כָּל-טַעַם,  
 אֵל נָא תַחְקֹר אֶת-הַנִּשְׁגָּב מִחֶמֶר :

אִם יֵשׁ עוֹלָתָה בָּךְ, אַחֵר אֵל תִּכַּח,  
 אִם זֶר שְׂמֶךְ נֶאֱץ אֵל תֵּט בְּזַעַם,  
 שִׁיתָה תְּמִיד וִירָאת שְׂפִי אֵל נִכַּח :

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\* From אֱלֹה בְּנֵי הַנְּעוּרִים, by Ephraim Luzzato. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

## XV.

## THE METAMORPHOSED PHYSICIAN\*.

יִלְדָה יָכָה אַחַת וּמָאֵד אֶהָבֶת  
 בָּאָה בֵּיתָה רוֹפֵא מְזוֹר־לְקַחַת, *a wound*  
 לֵאמֹר, כִּי זֶה יָמִים נִפְשָׁה כּוֹאֶבֶת,  
 אֶף בְּלִילוֹת רַחֵק מִמָּנָה נִחַת :

עוֹד הַשִּׁגְל הַזֹּאת אֶצְלוֹ נִצְבֶּת,  
 שְׁלַח יָדוֹ לַחֲקֹר אִם יֵשׁ קִדְמָת;  
 וַתִּצֵּת בְּלִבָּבוֹ פְּתָאוֹם שְׁלֶהָבֶת,  
 אָהֵב, נִלְכַּד גַּם הוּא אֶל תוֹךְ הַפִּתְחָת :

נִדְהָם אֶף מִשְׁתָּאָה הָיָה הַגָּבֵר;  
 עַד הַחוֹלָה שְׁנִית הַטִּיבָה טַעַם,  
 כִּי הָאֲדוֹן, הָאִין מִרְפָּא לְשִׁבְרָ?

אִז הוּא : הֵחַ רַעֲיָתִי אֵל נָא תַחֲשׁוּכִי  
 חֲבֹשִׁי אֶת אֶת־פְּצָעִי; אָמְנָם הַפַּעַם  
 לֹא הָרוּפֵא, אֶךְ הַחוֹלָה אָנֹכִי :

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\* See the preceding note.

## XVI.

## PHILANTHROPY\*.

יי אהב גר, לתת לו לחם  
 לתת לו שמלה, כי פוננו ברחם  
 באשר פוננו אורח, פוננו מלכנו,  
 גם אסיר בור, יעבדו בו בפרך,  
 אם ירא אלהים הוא ותמים דרך,  
 יי עוזר לו, ישעו יראהו:

בחריר בארז אשר יפרחו  
 מטל, וממטר שמים יצמחו  
 על שפל על גשא עבים נזלו:  
 בן כל-אדם, טובם מעל יינקו  
 עמים בלם בחפציהם ידבקו  
 ויי טוב לכל, אם טוב פועלו:

אם מראש נברא האדם בצלם  
 מדוע נשאל בן מי זה העלם?  
 ממני נחל כבוד, מי זה עטרהו?

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\* From *שירי תפארת*, by Hartwig Wessley.

רוח אדם יש בו, חלק ממעל :  
 לו ממזרח שמש, לו מים יעל,  
 חכמתו עמדה לו, צדקו גדלהו :

ראש ישרי לב בן-מי היה? בן תרח—  
 מגזע עבד אל זר יצא פרח  
 ויהי לעץ חיים אל יושבי חלד :  
 כי חכמה תפרה טוב גם במשוכת חדק;  
 ממלך זקן וכסיל בוזה צדק  
 מה יקר איש חכם מסכן ויילד :

אם צורי חלמיש אין בהם לית .  
 ובשואה ומשואה אין פרחי ריח,  
 בין כל-עם שובב יש מטיב מעשהו .  
 איפה ארץ רעה, רבת אולת,  
 או איזה ממלכה און פועלת,  
 לא ילד בה אוהב אל ומכבדהו ?

עמים כלם מאב אחד יצאו ;  
 אם אל מוסר אבותם לא שמעו,  
 את-תפארת אבותם לא אבדו :  
 אחד ממשפחתם ייטיב מעשהו  
 בדמות אבותיו הוא, אהוב קנהו  
 תועים ישיב אל אל, צדק ילמדו :—וכו'

## XVII.

## SEVERINII BOËTII

## DE CONSOLATIONE PHILOSOPHIÆ.

## CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !  
Namque alia extento sunt corpore, pulveremque verrunt,  
Continuumque trahunt vi pectoris incitata sulcum,  
Sunt quibus alarum levitas vaga, verberetque ventos,  
Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,  
Vel virides campos transmittere, vel subire silvas.  
Quæ variis videas licet omnia discrepare formis,  
Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,  
Atque levis recto stat corpore, despicitque terras,  
Hæc nisi terrenus male desipis admonet figura.

Qui recto cœlum vultu petis, exerisque frontem,  
In sublime feras animum quoque; ne gravata pessum  
Inferior sidat mens corpore celtius levato.

## XVII.

## תרגום:

נִשְׁנו צוּרוֹת חַיֹּת לְזוֹ מִלּוֹז ,  
 יֵשׁ עַל־גֶּחֳזֹן זֹחֵל עֶפֶר יִלְחֲכוּ  
 יֵשׁ כְּנָף יִפְרֹשׁוּן , מָרוֹם יִהְלֲכוּ ,  
 בַּהּ וְכֹה יִכּוּ רוּחַ וַיִּפְּזוּ :

יֵשׁ לַצֶּעַד בְּאַדְמָה עָלֹז עָלֹז ,  
 יִשּׁוּטוּ בִּיַּעְרִים , שָׂדוֹת יִדְרֹכוּ :  
 כּוֹלֵן חַיֹּת הַחֲמָרִיּוֹת , יִהַפְּכוּ  
 אֶרְצָה פְּנִימוֹ , שֵׁאת רֹאשׁ לֹא הָעִזּוּ :

וַיִּבְדֵּל אָדָם זָקוּף לָלֶכֶת ;  
 יִמָּאס אֲדָמַת עֶפֶר , יִבִּישׁ שָׁמַיִם :  
 זָכְרוֹן לָנוּ בַּל־נִטְבַּע בְּרָפֶשׁ :

אִתָּה , כִּי לִשְׁחָקִים תִּשָּׂא עֵינַיִם ,  
 רָם הַקּוֹמָה , רוֹמֵם גַּם אֶת־הַנֶּפֶשׁ  
 אֵיךְ יִגְבֶּה גֵּלָם , וַתְּהִי זֹאת מִשְׁלָכֶת :

## XVIII.

## GOD SAVE THE KING.

GOD save our noble King  
William ! Long live the King,  
God save the King !  
Send him victorious,  
Happy and glorious,  
Long to reign over us,  
God save the King !

O Lord our God arise,  
Scatter his enemies,  
And make them fall !  
Confound their politics,  
Frustrate their knavish tricks,  
On him our hearts are fix'd,  
O save us all !

Thy choicest gifts in store  
On him be pleased to pour,  
Long may he reign !



## XVIII.

## אל שמר המלך

אֶל שְׁמֹר וַיְלִים מְלִכְנוּ •  
 לְעוֹלָם יְחִי מְלִכְנוּ •  
 אֶל שְׁמֹר הַמֶּלֶךְ :  
 שְׁלַח שְׁלוֹם בְּנוֹהוּ •  
 בָּעֵז וְדָדֵר עֲטִירָהוּ :  
 לְעַד הַמְּשִׁילָהוּ •  
 אֶל שְׁמֹר הַמֶּלֶךְ :

אָנָּה אֱלֹהִים קוֹמָה •  
 בְּאוֹיְבָיו תִּנָּה מְהוּמָה •  
 וְהַפִּילֵמוּ :  
 הַכּוּ תַחְבֻּלָתָם •  
 סִבְלָנָה עֲצָתָם •  
 לַעֲמֹו תוּ מִשְׁאֲלָתָם •  
 וְהוֹשִׁיעֵמוּ •

מִבְּחַר בְּרַבְתָּךְ אֵל !  
 לְהַרִיק עָלָיו הוֹיָאֵל :  
 לְעַד וּמְלוֹךְ !

May he defend our laws,  
And ever give us cause  
To sing with heart and voice,  
God save the King !

O, grant him long to see  
Friendship and unity  
Always encrease !  
May he his sceptre sway,  
All loyal souls obey,  
Join heart and voice, huzza !  
God save the King !

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## XIX.

## LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle ?

LA TOURTERELLE.

Je gémis : j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur  
Ne te fasse mourir comme elle ?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יגן בְּעַד חֲקִינוּ •  
 אֲזִי יִשְׁמַח לִבֵּנוּ •  
 וְנִשְׁרֵר בְּכָל מְאִדְנוּ •  
 אֵל שְׁמֹר הַמֶּלֶךְ :

עוֹד עֵינֵינוּ תִּתְחַזְּקֶנָּה  
 יְדִידוֹת וְאַחֻזָּה תִּרְבִּינָה  
 בְּכָל עִיר וּפְלֶדָּה :  
 יִרְדֵּי שְׁבָטֹו בְּגִדְלָה •  
 בַּעֲבָדְנוּ בְּגִילָה •  
 וְנִרְוֶן בְּקוֹל צִהְלָה •  
 אֵל שְׁמֹר הַמֶּלֶךְ :

H.

## XIX.

הַתּוֹר וְהַהֶלֶךְ :

הַהֶלֶךְ

מֶה לְתוֹרֵי כִּי בִיעֵר זֶה אֶבֶל הַגְּדִילָה ?

הַתּוֹר

נִגְדַע הוֹדִי, רָעִי וְדוֹדִי, לְזֹאת אֵילִילָה •

הַהֶלֶךְ

וְאֵת הַצִּיד אֲשֶׁר לָקַח מִחֲמַד עֵינֶיךָ

הֲלֹא תִירָאִי, כִּי יִשְׁפּוֹךְ גַּם אֶת־דַּמְּךָ ?

הַתּוֹר

אִם הוּא לֹא יִהְרָגְנִי, הֲלֹא הִיגוֹן יִמִּיתֵנִי :

H.

## XX.

## Morgengedanken.

Der Mond verbirgt sein Licht, der Nebel grauer Schleier  
Deckt Luft und Erde nicht mehr zu ;  
Der Sterne Glanz erbleicht, der Sonne reges Feuer  
Stört alle Wesen aus der Ruh.

Der Himmel färbet sich mit Purpur und Saphiren,  
Die Frühe Morgenröthe lacht,  
Und vor der Rosen Glanz, die ihre Stirne zieren,  
Entflieht das blasse Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternenbühne  
Naht das verklärte Licht der Welt ;  
Die falben Wolken glühn von blickendem Rubine,  
Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne  
Des kühlen Morgens Perlenthau ;  
Der Liljen Ambradamf belebt zu unsrer Wonne,  
Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder,  
Und treibt vergnügt den Schweren Pflug ;  
Der Vögel rege Schaar erfüllet Luft und Wälder,  
Mit ihrer Stimm' und frühem Flug.

## XX.

רַעֲיוֹנֵי שַׁחַר :

הִנֵּרַח שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר ,  
וַעֲרַפֵּל הַמְּכַסֶּה תַּבֵּל הַלֵּךְ לוֹ ;  
כְּכִבִּי שָׁמַיִם בְּמִסְכָּם אֶסְכוּ נָגִהִם ,  
וּמוֹצֵא שָׁמֶשׁ עוֹרֵר כָּל-יְשִׁינֵי אָרֶץ ;  
הַשָּׁמַיִם לָבָשׁוּ סִפִּיר וְאַרְגָּמָן ,  
עֲפָעִפִּי שַׁחַר שְׁשִׁיִּים וּמְשִׁיבִים כָּל-חַי ,  
וּכְכִבִּי בָקָר אֲבָדוּ הַלֵּם , נָסִים  
מִלִּפְנֵי הוֹד הַדֶּרֶת פְּנִיָהֶם :

בְּשַׁעֲרֵי זְבוּל כּוֹכְבִים אֲדָמוּ מִפְּנִינִים  
הַשָּׁמֶשׁ מִחֲפָתוֹ שָׁשׁ לְרוּץ אֶרֶח ,  
עָבִי שְׁחָקִים מִבְּרִיקִים כְּבָרַק אָדָם  
וּכְזָהָב מוֹפֵז פָּסָה אֶת פְּנֵי הַשָּׁדָה :

פָּתַחוּ הַשּׁוֹשְׁנִים , וְנוֹצְצִים לִקְרֹאתוֹ  
אֲגִלִּי טַל בָּקָר אֲשֶׁר עָלִיהֶם שׁוֹכְבִים ;  
הַהוֹדָאִים נָתְנוּ רִיחַ , נוֹזְלִים בְּשָׁמַיִם ,  
וְעוֹלֵז הַשָּׁדָה וְכֹל אֲשֶׁר בּוֹ צוּמַח :

יִיקֶץ אִישׁ הַשָּׁדָה לְמַהֵר לַעֲבוֹדָתוֹ  
בְּקוֹל שִׁיר וְרֶגֶז מִפֶּתַח וּמִשְׁדֵּד אֲדָמָתוֹ ,  
יַעַר וְכַל-עֵץ בּוֹ מְרִיעִים לְקוֹל צִפְרִים ,  
לְעוֹף בְּמוֹעֵף , וְלַשִּׁיר בְּשִׁירִים :

D Schöpfer! was ich seh', sind deiner Allmacht Werke,  
Du bist die Seele der Natur;  
Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,  
Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,  
Du giebst der Winden Flügel zu,  
Du liebst der Nacht den Thau, womit sie uns besuehtet,  
Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedrehet,  
Der Schachten Erz aus Sand geschmelzt;  
Du hast das Firmament an seinem Ort erhöht,  
Der Wolken Kleid darum gewälzt.

Dem Fisch, der Ströme bläst und mit dem Schwanze stürmet,  
Hast du die Abern ausgehöhlt;  
Du hast den Elephant auf Erden aufgethürmet,  
Und seinen Knochenberg besetzt.

Des weiten Himmelsraums saphirene Gewölber  
Begründet auf den leeren Ort,  
Das ungemessne All, begrenzt nur durch sich selber,  
Hob aus dem Nichts dein einzig Wort.

אתה אלהים ! לְבַדְךָ עָשִׂיתָ כָּל-אֵלֶּה ,  
 יִצְרַתָּ אִף עָשִׂיתָ , אֵתָה חַי עוֹלָמִים !  
 אֹר כּוֹכָבִים וּמַסְלוֹתֶם , הוֹד שָׁמַשׁ וְעוֹז ,  
 מַעֲשִׂים כּוֹנְנֵי יְדִיד אֵל אֱלֹהִים !

אתה הַכִּינֹתָ מְאוֹר לַיָּרֵחַ ,  
 אתה הוּא הַנוֹתֵן כְּנָפִים לְרוּחַ  
 אתה מוֹרִיד שְׁכָבֶת הַטֵּל עַל הָאָרֶץ  
 תֹּאמַר לְכוֹכָבִים , סִבּוּ , שׁוּבוּ , וְנוּחוּ •

מִחֲמַר וּמֵאֲבָק הָעֲמֻדָּת הַרְרֵי עֹז ,  
 וַתִּתֵּן בְּסֻתּוֹם חוֹל לְעֶפְרוֹת זָהָב ;  
 יִסְדָּתָּ נִבְעוֹת עוֹלָם מִיְּמֵי קָדֶם ,  
 עָבִי שְׁחָקִים כָּלְבוּשׁ כְּסִיתֶם סָבִיב •

אתה חֲצַבְתָּ עֲרֻקֵי תַנִּין הַגָּדוֹל  
 שׁוֹפֵךְ מִי הַיָּם בְּאַפּוֹ וּבְכַחוֹ מִרְעִישׁ :  
 הַפִּיל צִבְרֹת מֵעֶפֶר גְּבֵה וְתִלּוּל ,  
 וַתִּתֵּן בְּגֵל עֲצָמָתוֹ נֶפֶשׁ חַיָּה :

סָבּוּנִי שְׁמִי הַשָּׁמַיִם וּצְבֵאֵיהֶם ,  
 הַתּוֹלִים בְּרִצּוֹנָךְ מוֹסְדִים עַל בְּלֵי מָה ,  
 הָאָרֶץ הַזֹּאת אֵךְ בְּגִבּוּלֶיהָ מְגִבֶּלֶת ,  
 אֵתָה אִמְרַתָּ תְּהִי , וַתְּהִי מֵאֲזֵן •

Doch dreimal großer Gott! es sind erschaffne Seelen

Für deine Thaten viel zu klein;

Sie sind unendlich groß, und wer sie will erzählen,

Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher, ich bleib' in meinen Schranken,

Du Sonne blendst mein schwaches Licht;

Und wem der Himmel selbst sein Wesen hat zu danken,

Braucht eines Wurmes Lobspruch nicht.

Haller.

## XXI.

### LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante;

Nice, mia Nice, addio:

Come vivrò, ben mio

Così lontan da te?

Io vivro sempre in pene,

Io non avrò più bene;

E tu, chi sa se mai

Ti sovverrai di me?

Soffri che in traccia almeno

Di mia perduta pace

Venga il pensier seguace

Su l'orme del tuo piè



גָּדוֹל וְנוֹרָא מֶה נִכְלָאִים מִעֲשִׂיָּהּ !  
 וּנְשָׁמוֹת עֲשִׂיתָ לֹא יוֹכְלוּ שַׁעְרָם ,  
 גָּדְלוֹ עַד לְמָאֵד וְלִגְדוּלָתָם אֵין חֶקֶר ,  
 אֶךְ בְּנֵי קִץ יָבוֹאוּ וַיִּסְפְּרוּ הוֹדָם :  
 נִמְצָא בְּלִי מוֹשָׁג ! יָדַעְתִּי אֶת־עַרְפִּי  
 אֹר שְׁמִינֶשֶׁךְ מֵאַפִּיל הָאֹר לְנִתְיָבְתִּי ;  
 וְלֹא־אֲשֶׁר הַשָּׁמַיִם רוֹכְבִּים מִגִּיעֲרָתוֹ  
 מֶה יִתְּנוּ־לוֹ שָׁבַח בְּוַאֲדָם תּוֹלְעָה ?

## XXI.

## תִּרְגוֹם

הִנֵּה בִּי מוֹעֵד לְכַתְּבִי ;  
 שָׁלוֹם לָךְ וּלְשָׁלוֹם לְבִי ;  
 אֵיכָה נָא אֶחְיֶה מֵעַתָּה  
 מִרְחוֹק מִיָּבֶתִי ?

הֵהוּ לֹא־עוֹד אֶמְצָא מְרֻנֶּע ,  
 רַק רָעוֹת אֲשַׁבֵּעַ שְׁבוּעַ :  
 וּלְבָבְךָ מִי הִיּוֹדֵעַ  
 אִם־יָשׁוּב יִזְכּוֹר אוֹתִי ?

אֶף־אִם־בִּי עוֹד לֹא תַחֲפָצִי ,  
 אֶת אֶל־נָא בְּשִׁמִּי תִקְצִי ;  
 וּבְכָל־אַרְץ אֶת נִסְעַת  
 אֶל־נָא תִשִּׂי עֲנוֹתִי .

Sempre nel tuo cammino,  
Sempre m'avrai vicino;  
E tu, chi sa se mai  
Ti sovverrai di me?

Io fra remote sponde  
Mesto volgendo i passi,  
Andrò chiedendo ai sassi:  
La ninfà mia dov' è?

Dall'una all'altra aurora  
Te andrò chiamando ognora;  
E tu, chi sa se mai  
Ti sovverrai di me?

Io rivedrò sovente  
Le amene piagge, o Nice,  
Dove vivea felice,  
Quando vivea con te.

A me saran tormento  
Cento memorie e cento;  
E tu, chi sa se mai  
Ti sovverrai di me?

זְכֵרֹנִי בְּהַלִּיכוֹתַי  
 יְהִי־נָא קָרוֹב אֵלָיךְ :  
 וּלְבַבְךָ מִי הַיּוֹדֵעַ  
 אִם יָשׁוּב יִזְכֹּר אוֹתִי ?

אֲנֹכִי אֲבֵל חִלָּה,  
 עַתָּה בְּקָצָה תִּבֵּל אֶלְכָה,  
 אֶל־כָּל־אָבִן וְלָכָל־סֶלַע  
 אֲנִי אֲשָׂאֵל, אִי רָעִיתִי ?

אֶקְרָא בְּאֲשֶׁר אֲשַׁכֵּנָה  
 מִתִּימָנָה הַצְּפוֹנָה ;  
 וּלְבַבְךָ מִי הַיּוֹדֵעַ  
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

הָהָּ עֵינֵי, רֵחַן עוֹד אֶתְנָה  
 כָּל חִלָּה טוֹבָה תִּרְאֶינָה,  
 זֶה עַל־רֹב שְׁלוֹם וְעִנָּה  
 בָּרַתִּי בָּהּ אֶת־יוֹנָתִי .

עַל זְכֵרוֹן טוֹבוֹת חִדְלוּ  
 עֲצֻמוֹתֵי אֲנִי וּבְחִלוּ :  
 וּלְבַבְךָ מִי הַיּוֹדֵעַ  
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

Ecco, diro, quel fonte,  
Dove avvampò di sdegno,  
Ma poi di pace in pegno  
La bella man mi diè.

Qui si vivea di speme,  
La si languiva insieme;  
E tu, chi sa se mai  
Ti sovverrai di me?

Quanti vedrai giungendo  
Al nuovo tuo soggiorno,  
Quanti venirti intorno  
A offrirti amore e fe !

Oh Dio ! chi sa fra tanti  
Teneri omaggi e pianti,  
Oh Dio ! chi sa se mai  
Ti sovverrai di me?

Pensa qual dolce strale,  
Cara, mi lasci in seno,  
Pensa che amò Fileno  
Senza sperar mercè:

אָז אָמַר : פֹּה עַל־הָעֵין  
 הִיא הִרְחִיקָה מִנִּי עֵין ;  
 הָאִמָּנָם אַחֵר שָׁכְבָה ,  
 וַתָּבֹא בְּבִרְיַת אֹתִי :

פֹּה מְשׁוּשׁ קָרוֹב יַחֲלֵנוּ ,  
 לִהְבֵּ חֶשֶׁק נָשָׁם אֶפְלָנוּ :  
 וּלְבַבְךָ מִי הַיּוֹדֵעַ  
 אִם־יָשׁוּב יִזְכֹּר אוֹתִי ?

כָּמָה אָז יָרוּצוּ , כָּמָה ,  
 נָשָׁם בְּאַשֶׁר מִשְׁכַּבְּךָ שָׁמָּה ,  
 לֵאמֹר לָךְ : אֵל־נָא תִמָּאָסִי  
 תִּבְתִּי וְאַמוֹנָתִי !

כִּרְאוֹתֶיךָ רַבִּים יִכָּרְעוּ ,  
 וּבִמְרַת רוּחָם יִדְמָעוּ ,  
 הֵה ! לִבְךָ מִי הַיּוֹדֵעַ  
 אִם יָשׁוּב יִזְכֹּר אוֹתִי

בִּי תִשְׁאִירִי רֹאשׁ הַנֶּשֶׁק ,  
 בְּלִבִּי מִחֵץ הַחֶשֶׁק ;  
 זִכְרִי זֹאת , יָפָה ; וּזְכִרִי  
 כִּי חָנַם כָּל־אַהֲבָתִי .

Pensa, mia vita, a questo  
Barbaro addio funesto;  
Pensa——Ah! chi sa se mai  
Ti sovverrai di me?

---

## XXII.

## SONETTO DEL MARINI.

Aprè l'uomo infelice allor che nasce,  
In questa vita di miserie piena,  
Pria ch'al sol, gli occhi al pianto, e nato appena  
Va prigionier fra le tenaci fasce.

Fanciullo poi, che non più latte il pasce,  
Sotto rigida sferza i giorni mena.  
Indi, in età più ferma e più serena,  
Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,  
Fatiche e morti, infin che curvo e lasso  
Appoggia a debil legno il fianco antico!

Chiude alfin le sue spoglie angusto sasso,  
Ratto così, che sospirando io dico;  
Dalla culla alla tomba è un breve passo.

צָרָתִי יָפָה, הִבֵּינִי;  
 בִּינִי נָא אֵיךְ תַּעֲזִיבִנִי  
 בִּינִי נָא——הֵה! מִי יוֹדֵעַ  
 אִם-יִזְכֹּר לִבִּי אוֹתִי?

## XXII.

יִפְתַּח אָנוּשׁ אָנוּשׁ בְּיוֹם הַלֵּדָת  
 עֵינָיו בְּקוֹל דְּמָעָה וַיִּזְלִמִּים?  
 אֹז בִּשְׂבִי יֵלֶךְ, וְהַמְלִידָת  
 חִישׁ תִּתְּחַבֹּשׁ אֹתוֹ כְּבִנְחָשִׁים:

יִגְדֵּל, וְהַמְלִיד בְּיַד שְׁקָדָת  
 נִצָּב לְעֶמְתּוֹ כְּאִישׁ בִּינִים;  
 אַחֵר יִבְקֹשׁ הוּן וּבֵת נְחֻמָּדָת,  
 וַיְהִי עֲמַל נִפְשׁוֹ מְלֹא חֲכָמִים.

כְּמָה וּכְמָה אֶחָדָיו יִדְלָקוּ,  
 חוֹת וּמִכְאוּבוֹת, וְדַע וַיִּגִּיעַ,  
 עַד-אִם שְׁחוֹחַ יִחְזִיק בְּפֶלֶךְ!

יִגֹּעַ מִהֶרָה קֵל, שְׂאוּלָה יֵלֶךְ;  
 עַל-כֵּן בְּאַנְחָתִי אֲנִי אֲבִיעַ;  
 לָדָה וַיּוֹם מִיתָה מְעַט רָחֳקוֹ.

## XXIII.

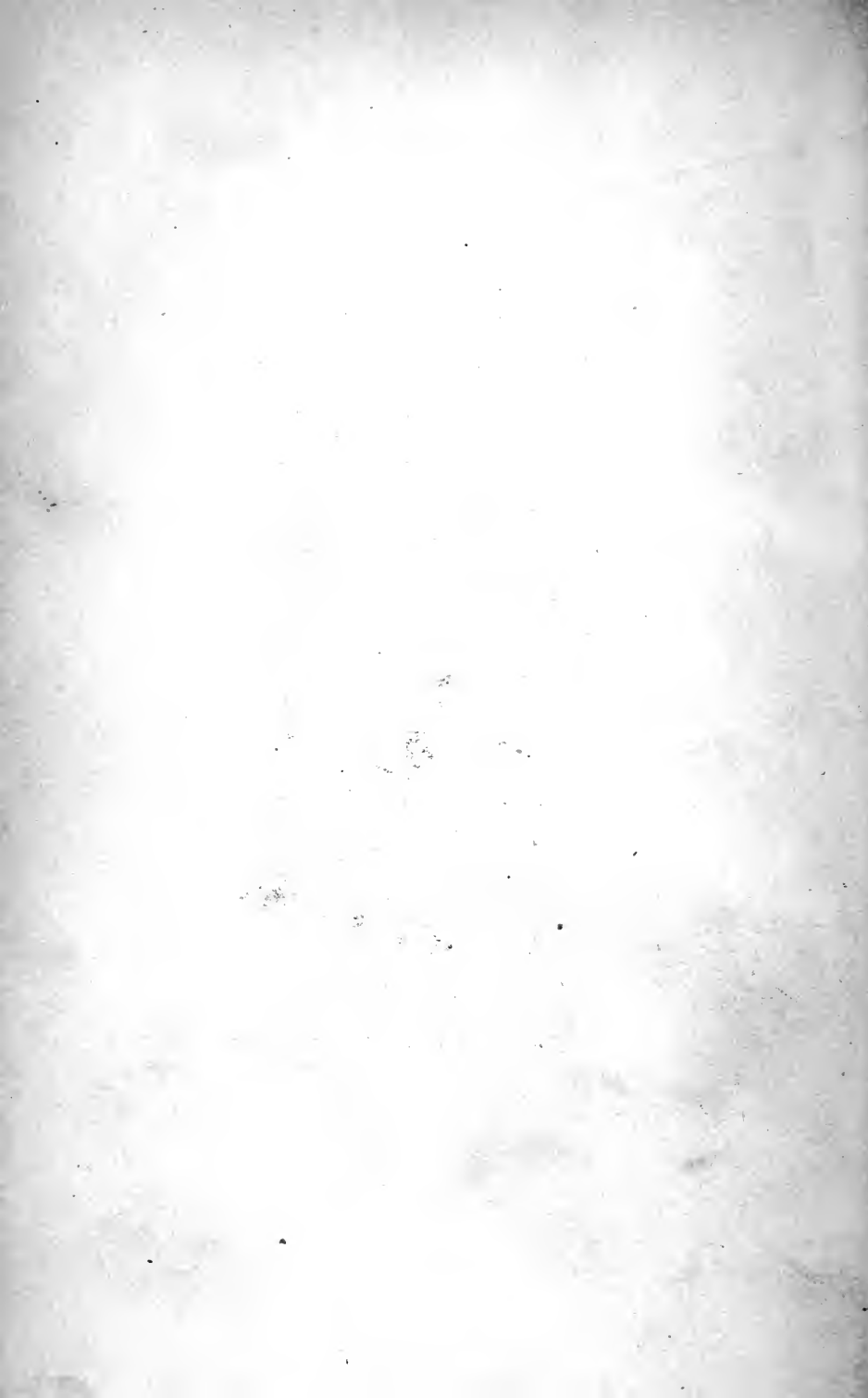
*Non ebur, neque aureum &c.*

*Hor. Od. 18. L. 2.*

לא היכלי ענג, מצפי שן וכתם,  
לא ארמוני שש, בגי עמודי ארו,  
לא שכיות חמדה (מתת השפע)  
וסגלות מלכים נחונותי אנכי;  
אדרת שגער גוי בגאון יהוד  
בל תבסה, וגלומי תכלת;  
לב שמה חלקי, ורוח אמונה  
ואתי עני רונים ידרשון,  
סוד עמי להמתיק, עמי התעלם;  
שמה בחלקה קטנה אחת  
סלף שגאה נפשי וחלקות;  
יום חדש ושנה חיש יחלפון  
בנעמים לי, ורוב שלום—  
אתה, רחב נפש! בשערי מות  
גדולות עוד תבקש אתה;  
תחצוב באפסי ארץ שוש,  
טידה בנות וארמון נצח  
תרשים תשלח קחת אלמוג



הביא אָרוֹ וְשֵׁן מְרַחֲקִים •  
עָנִי תִגְזֹל יְתוֹם דְּבֹאֵת  
דִּם נָקִי תִשְׁפּוֹד בָּרֶם לַעֲשֹׁק  
אַרְמוֹן תִּגְיַע בְּאַרְמוֹן פֹּה,  
בָּרֶם שֵׁם בְּבָרֶם עַד אֵין קֶצֶה •  
אָוִיל! הַמּוֹת לַפֶּתַח רוֹבֵץ,  
וְאַתָּה אֵין דִּי לָךְ עִיר וּמְלָאָה?  
מַעֲזוֹן צַר יִשְׁפֹּק לָךְ מִהֶרָה,  
מַעֲזוֹן רַמָּה בְּחִשְׁבֶּת קָבֵר •  
נִפְשֶׁךָ אָוִיל! בֵּל תִּשְׁבַּע?  
בְּסִיל! בְּטָנְךָ יִחְסֹר תָּמִיד?  
פִּיהוּ עַד אֲרִגְיַעַה יִפְצָה  
הַקָּבֵר, וְאַתָּה לֹא הָיִיתָ!—  
שֶׁקֶר הַזֶּהב הַבֵּל הַפֹּז,  
חֲנָם! מַמּוֹת לֹא יִמְלֹט •  
גַּם מִשָּׁל גַּם עֶבֶד יַחֲתוּ  
כִּי יִתֵּן קוֹלוֹ הַמּוֹת, יִגְזֹר,  
וּשְׂאוֹל עַד מִהֶרָה יִבְלַעְמוּ •



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(1) Refers to the First Part, 2nd Edition, the figures refer to the Page.

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71. צָרִי	64. צָפּוֹר	” צָמַח	27. צָלִיל	I. 31. צִיץ
” צָרִי	75. צָפִיחַ	87. צָעִיר	68. צָלַע	126. צִיר

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51. רָצַח	51. רַע	100. רָחוֹק	106. רָדַף	7. רָאֵשׁ
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41. שָׁפַט	36. שָׁמַר	שָׁלַם „	84. שֹׁקֶה	148. שָׂאֵל
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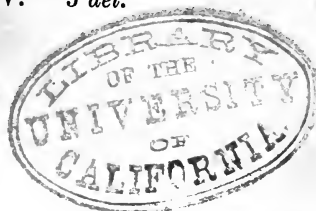
77. תִּזְדָּה	46. תִּבְנִית	51. תִּבְוָאָה	70. תִּאָּר	61. תָּא
71. תִּנְדָּה	180. תִּחָּה	89. תִּבְוָנָה	I. 26. תִּבְקָה	170. תָּאִם
81. תִּזְחָלָה	31. תִּחָּלָה	132. תִּבְּן	123. תִּבֵּל	תָּאִמים „

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THE END.

# ERRATA.

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136	1	יֵצֵק „	יֵצֵג
202	17	אֲרֹזִי „	הֲרֹרִי
232	15	עֲשֵׂי וְהִיָּה „	עֲשֵׂי וְהִיָּה
234	18	גִּלְכָּה „	גִּלְכָּה
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—	38	הַגְּלִתָּה „	הַגְּלִתָּה
XV.	5	<i>del.</i> <sup>7</sup>	











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